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*How a Few Men may Make a Million Converts.\**

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PRAYER.

Great Father of all, we stand appalled at the stupendous task of the salvation of this swarming yellow race. But Thou art almighty, all-wise and all-loving. Give us light on the way of saving them and courage, when we see it, to persevere in it till the great work is accomplished, through Jesus Christ our Lord, Amen.

INTRODUCTION.

The subject is important.

1. Because of the value of the soul—one soul more valuable than the whole world.

2. Because so many are desiring a new religion now. Sir W. Hunter says fifty millions in India will join some new religion within the next fifty years. China's 400 millions are beginning to consider seriously whether the adoption of a new religion may not be advantageous. The Student Volunteers aim at nothing less than the evangelization of the whole world in this generation, for they believe the whole world yearns for a complete gospel.

3. Because so many—even Christians—do not know what the supreme characteristic of the gospel is, and therefore do not know wherein the gospel surpasses other religions. Hence many in Christendom become materialists and agnostics. Some missionaries lose their reason because they cannot distinguish between the eternal gospel and temporary theologies. Other missionaries follow fragments of the gospel and become easy disciples of the so-called Christian science, faith healing and other notions. Consequently the heathen are not converted by the millions as we might naturally expect.

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4. Because there is a growing feeling that, as there are vast improvements in all departments of life, there ought to be similar improvements in mission methods; *e.g.*, the change from the qualitative to the quantitative in electricity has not only revolutionized the science but also revolutionized many industries.

Many leading missionaries believed there ought to be new departures: Duff in India founded the educational method; Livingstone in Africa the medical, the commercial, and civil methods; others in less known ways.

Theologians and leading literary men at home believed this and have founded the comparative study of religion. So we have Hardwick's "Christ and other Masters," Maurice's "Religions of the World," Plath's "Science of Missions," Freeman Clarke's "Ten Great Religions," Max Muller's "Sacred Books of the East," The Hibbert Lectures, The Parliament of Religion at Chicago, and now the New York State Conference on Religion.

In this paper, therefore, I do not present my own views only, but those gathered from some of the leading students of religion throughout the world. Nor are the conditions I mention mere opinions or untried methods but laws discovered and already applied in practice on a very large scale. But the subject is vast. The proper study of the conditions of success among polytheists would take a year. The proper study of the conditions of success among monotheists would take another year. The proper study of the applications to mission work in general would take a third year. The proper study of the application of these laws to China in particular would take a fourth year.

No captains or marine engineers can hope to succeed without years of study and certificates of knowledge and practice. To think that missionary work can be successfully performed without similar study is the madness of ignorance.

#### CONDITIONS.

One lecture like this can only give the bare outline of a few conditions only.

##### *I. Some Conditions of Missionary Success among Polytheistic Religions.*

By missionary success is meant the power to change men's ideal of life. This the Hindus and Jews designated a new birth. The Chinese often speak of it as changing the bones.

Let us look at

1. HINDUISM.—Manu is said to have found the Hindu mind in a chaotic state, and he created a new ideal for them.

(1.) By collecting the best traditions he could find. These show belief in transmigration of souls and in innumerable gods.

(2.) By legislating for the people.

(3.) By keeping various classes apart, which developed into the most characteristic social feature—the caste system, which is now one of the greatest hindrances to progress among the Hindus and the wonder of the world.

2. **BUDDHISM.**—*A. Primitive* Buddhism changed the ideal of millions.

(1.) For marriage Buddha substituted celibacy.

(2.) For legislature Buddha advocated non-interference with the state as this world was evil. Education in its fullness was discouraged.

(3.) For caste he substituted brotherhood.

(4.) For worship of the gods he substituted good works as a basis of upward transmigration.

(5.) For Manu's religious and social legislature he substituted degrees of attainment in Buddhahood.

King Asoka greatly assisted the Buddhists everywhere, and Buddhism flourished over all India about the time of Christ.

*B. Reformed* Buddhism changed the ideal again about the Christian era.

(1.) Repentance is possible and permissible instead of the remorseless rigidity of Karma. As a wound in the body can be healed so an error in conduct can be got over.

(2.) Good works by faith in God surpass these without belief in God.

(3.) The salvation of others in addition to oneself is higher than mere salvation of self.

(4.) By partaking of the Divine nature there is a short cut to paradise without a series of transmigrations.

(5.) But the celibacy of the clergy remained, except in one school in Japan, also non-interference in political affairs, because even reformed Buddhism believes this world is evil, and the sooner we get out of it and rid of mortal existence the better.

Kaniska, a Scythian sovereign, and many other rulers of Eastern Asia greatly helped in the propagation of this school of thought. Buddhism, new and old, has spread over all the Far East and lasted for 2,500 years. Now, however, it exercises little influence over thoughtful men in any country, as their Buddhas and Buddhisatvas are only imaginary beings, less real than characters in a novel.

3. **CONFUCIANISM.**—The ideal of Confucianism:—

(1.) Like Hinduism it allows polytheism, but the gods are not to be overworshipped.

(2.) Like Hinduism it believes in regulating society, but has no caste.

(3.) Like Buddhism it regards good works as the basis of human excellence.

(4.) But it has no philosophy of superhuman beings, nor of the hereafter; only the crudest traditions of antiquity on the subject.

(5.) It has not a glimmer of true scientific study of the works of God in nature.

(6.) Nine-tenths of its energy is devoted to education and the study of the art of human government in order to give peace among men. In this it had a great advantage over Buddhism and Taoism.

The rulers of China have almost all strongly aided Confucianism.

This system has prevailed for three millenniums, but the higher joys of life in thought and feeling are altogether beyond the Confucian's reach, and the crippling of all their women for life is a disgrace and a scandal among the nations.

4. TAOISM.—The ideal of Taoism is different altogether.

(1.) For practical government it substitutes mysticism. It guesses at separate truths rather than possesses a system of philosophy.

(2.) It seeks superhuman powers.

(3.) It seeks health and immortality,

(a.) At first by material means, medicines.

(b.) Later by charms and magic formulæ and prayers.

(c.) By hypnotic methods through the unseen.

(d.) Latest of all by spiritual and ethical means.

(4.) It has not realized the importance of systematic education.

The rulers of China from Ch'in Sze-huang downwards have often strongly supported Taoism.

This system has lasted for two millenniums and has somewhat made up for the lack of the spiritual in Confucianism. It has also perhaps aided in pushing on the researches of the West, so that alchemy developed into the science of chemistry which has conferred untold blessings on the human race. But Taoism is now centuries behind Europe in all these things, being tied, like Confucianism, by the authority of the hand of the dead past instead of seeking truth in the same way as the first teachers did—directly from God and by experience.

## II. *Some Conditions of Success among Monotheistic Religions.*

1. PARSEEISM.—There are no records of the religious state of Persia much before the time of Zoroaster.

(1.) Instead of many gods his ideal was that there were only two great superhuman powers—God and Satan—almost on an equality, who represented good and evil, but that the good would finally prevail.

(2.) The rulers of Persia supported this religion. For a thousand years, in the days of Persia's greatest glory, this religion prevailed till superseded by Mohammedanism, which taught that God was unmeasurably superior to Satan.

2. JUDAISM.—Moses' ideal was:—

(1.) Monotheism.

(2.) Ritual of worship.

(3.) Legislation for society at large.

(4.) Sabbath education for all.

(5.) Summary of ethics (Ten Commandments).

From Moses downwards the rulers of Judea as a rule supported their religion.



This through its two offshoots—Christianity and Mohammedanism—resulted in half the world becoming monotheists.

### 3. CHRISTIANITY.—Its ideal was proved to be higher :—

#### A. *Early Christianity.*

- (1.) By making God universal instead of merely national.
- (2.) By making the kingdom of God universal instead of national.
- (3.) By substituting faith in God's providence for old ritual.
- (4.) By substituting personal service for animal sacrifice.
- (5.) By substituting higher for lower ethics—Sermon on the Mount ; slaves of men might by faith become sons of God.
- (6.) By mystic union with God—John's and Paul's teaching.
- (7.) By consequent immortality.
- (8.) By establishing education like that of the Greeks and Romans.

The rulers of Christendom as a rule upheld Christianity.

This conquered Europe and North Africa.

#### B. *Reformed Christianity.* still higher than early Christianity :—

- (1.) By substituting individual liberty of conscience for Papal authority.
- (2.) By substituting individual responsibility for collective responsibility.
- (3.) By higher ethics, holding family life superior to clerical celibacy.
- (4.) By improved education—regarding all the works of God as sacred, and none secular as the Buddhist and Christian monks held
- (5.) By improved legislation, letting the people have more voice in the government.
- (6.) By Calvinistic and Armenian views co-operating.
- (7.) By modern united efforts of all denominations.
- (8.) By enlightened uplifting of all nations and races.
- (9.) By reforming the educational system—Greek and Latin as well as Christian.

The rulers of reformed Europe upheld the reformed religion.

This religion has conquered Europe, America, and Australia and is rapidly conquering all the uncivilized portions of the world.

### 4. MOHAMMEDANISM.—Its ideal was :—

- (1.) That there was only one God *versus* the idolatry of Arabia.
- (2.) That there is only one God *versus* a trinity of gods and the mother of God as in early Christianity in the East.
- (3.) That God who is almighty, just, and merciful is an ideal Ruler, and rebellion against Him is one of the greatest crimes to be punished by an awful penalty.
- (4.) That a convert, no matter of whatever race, can never be made a slave again—another form of the Christian idea that even slaves may become the children of God. This ideal carries great weight in Africa to-day, where Islam gains many converts.

The Sultans of Islam have not only upheld it, but have in their ignorance and as a sacred duty deliberately stamped out other religions as far as they dared.

From a survey of the religions of the world we may perhaps now say that we have discovered five of the fundamental laws of missionary success, viz. :—

1. That the new religious ideals must be believed to be from the gods or from God.
2. That the new ideals be considered essential to the salvation of the soul and the true well-being of man.
3. That the new ideals are superior to those which prevailed previously.
4. That the new ideals are approved by those in authority, i.e., by the government and by the devout leaders of the people.
5. That the new ideals commend themselves to the consciences of the people.

Here mark, that any one of these conditions often brings a large number of converts when fully observed. If *all* the conditions are observed the increase in the chances of success is enormously multiplied with almost infinite possibilities. We also find some interesting corollary laws which are worth noting, viz. :—

1. That we cannot know the full value of Christianity itself till we study comparative religion, *e.g.* :—

(1.) Faith-healing was a great feature in the religion of the yellow turbans of Shantung in the Han dynasty, about the beginning of the Christian era. It was revived by Lü Tsu during our middle ages, and prevails over China to-day.

(2.) The efficacy of prayer is universally believed in by Buddhists and Taoists.

(3.) Incarnation is believed in by all the religions of China.

(4.) The power of the Holy Spirit is believed in by them all. Not that they use our phraseology, but they have the same idea.

(5.) Miracles and prophecy are believed in by them all.

(6.) Moral teaching against lying, stealing, etc., is contained in them all.

(7.) Sacred books are believed in by all.

(8.) The Confucianists believe that they have a perfect system of government.

It is therefore necessary that we show where the gospel we preach transcends their religions, and this not to our own but to their satisfaction. Some may gasp and ask, "Is this not bartering away our birthright?" Not at all. When men gave up the theory of the philosopher's stone for chemistry and electricity they made a good bargain. So, by careful study, we find that the pure gospel brings no loss but an immense gain.

2. That though the Bible is the best text-book we have on ancient Jewish and early Christian history it has to be supplemented by the history of religion throughout the whole world and the

history of Christendom since apostolic days before we can fully teach God's providence over the whole world.

3. That the desultory Sabbath teaching is largely superseded by modern Christian schools, because being daily and systematic it is therefore more thorough and complete.

4. That the gospel is primarily not destructive but constructive. Christ did not come to destroy or condemn, but to fulfil and to save.

5. That the time which it takes a nation to be converted to new ideals is largely in proportion to the systematic and frequent repetition of them by men who command confidence. As modern appliances of printing, of teaching, and of postal and telegraphic communication far surpass those of the past, we should naturally expect the conversion of nations much more quickly than in the past.

### III. *Some Application of these Laws to Mission Work throughout the World in General.*

1. In illustration of the first law we ask, Why are the Brahmans so honoured in India? Because they are believed to emanate from the god Brahma. Why was Moses able to lead millions of Israelites out of Egypt after his return from Midian? Because he convinced the Israelites that God had appeared to him and was about to deliver them through him. Why were three thousand converted on the day of Pentecost? Because Peter made the Jews feel that they had greatly sinned against God by crucifying the Messiah, the anointed of the Lord, through whom alone they were to be saved. Why did Constantine and his officers and his people join the Christian church by the million? Because it was believed that there had appeared a cross in the sky with the words "In this conquer," and so the fear of God and belief in the Christ had come to the multitudes.

2. In illustration of the second law we ask, Why do Hindus observe caste? Why do Buddhists recite prayers? Why do Confucianists feel it so hard to give up sacrificing to their ancestors? Why do Jews and Mohammedans dread eating pork? Why do those in Christian lands at revival meetings come to the penitent form and receive Christ as their Saviour? In every case it is believed that certain actions are essential to their happiness and salvation in this world and the next. It is only by comparison we can find out what is essential to the universal conscience and what is the divine and commands universal homage.

3. In illustration of the third law we ask, Why did so many of the Jews in apostolic times become Christians? Because they

thought that the Sermon on the Mount was superior to the ritual of Judaism, and the sacrifice of Christ and human service were superior to the sacrifice of animals. Why did the Arabs give up their former idolatries and cast in their lot with the worshippers of one God? Because they believed that monotheism was higher than polytheism, that it was treason to the Creator to worship any other god.

4. In illustration of the fourth law we ask, Why did the prophets of old deliver their messages to the kings of Israel and Judah? Because the Lord bade them do so, and that method is not abrogated now any more than any of the Ten Commandments. Why were the people of Northumbria baptized and educated in the faith? Because their king Edwin had first become a Christian. Why were the Russians baptized and educated in the faith? Because Vladimir, their king, had entered the church. Why did most of the people of Northern Europe seek baptism? Because their rulers, whose wisdom they trusted, first became Christians. Why did the people of the South Seas and Africa become Christians? Because as a rule their chiefs had first become Christians.

5. In illustration of the fifth law we ask, Why do so many persons in Christendom volunteer to join the church every year? Because these people conscientiously believe that it is for their good to do so. Why did so many of the Samurai in Japan become Christians? Because they had come to the conclusion that it would be for their own good and that of their country to do so.

#### IV. *Some Applications of these Laws in China.*

1. The law that the new ideals must be believed to be from God.

To make it evident to the Chinese that our ideal is from God it is necessary:—

(1.) To study the best religious books the Chinese have, such as the Confucian, Buddhist, and Taoist classics, the modern Chinese religious books, *e.g.*, King Shin Luh, Mien Kie Luh, etc.

(2.) After the study of these sacred books reconstruct your own theology direct from the Bible.

(3.) Let your disciples commit your gospel for the Chinese to memory.

(4.) Grant the best of them the honour of becoming fellow workers with God, with the prophets, saints, and sages, for "they that do shall know."

Some results. (*a.*)—The Taiping rebellion, in which two-thirds of the empire gave up idolatry, arose from partial teaching of Christianity and the conviction on the part of the leader that he was commissioned by God to act as he did.

(b.) Conversation with native religious leaders in Shantung resulted in each starting about half a dozen churches and double that number of villages discussing the new religion.

2. *The law that the new ideals must be considered essential to salvation and prosperity.*

The ideals must be such that all the best books and best men known to your disciples acknowledge them to be essential if they have had an opportunity of judging them fairly. In other words, we must become God-like or we perish, that is, we must provide for body as well as soul as God does, otherwise both we and our religion perish. This is the latest teaching of science as well as of religion.

(1.) Teach that famines and pestilence are the judgments of God for ignorance and sin, not in a superstitious way but as facts that can be demonstrated in any country. The knowledge of the laws of God in nature brings better communication, and therefore prevents famine; it also brings better sanitary conditions, and therefore prevents pestilence, while God has so ordained things that ignorance brings its inevitable punishment.

A Chinese called Chin Kwan-shan, at a great public meeting of non-Christians, related his experience and the wonderful effect on his health of his turning to the living God. In all calamities he advised them to turn to God for help.

The result of this was that many travelled scores and even hundreds of *li* to enquire how to learn of God and of His laws, how to serve Him acceptably and how to worship Him as they ought. Scores of villages got interested in less than two years.

(2.) Teach that national calamities such as wars and loss of territory are also God's punishment for their refusing to believe in God's purpose of uniting all nations as brethren.

The result of this and similar teaching was the reform movement which began and continued with the best reformers to have as its foundation the fatherhood of God and the brotherhood of man. It has profoundly affected all the provinces and many millions throughout the empire.

3. *The law that the new ideals must be superior to anything they have had in the past.* This can only be done after carefully comparing what you offer with the very best of what the Chinese already have. It is also much more effective to let the Chinese themselves draw the inference of superiority than that you should distinctly assert it, as the latter attitude immediately arouses opposition while the former does not. But the immense advantages and superiority as pointed out in our Lord's parables of the Kingdom must be dwelt upon.

(1.) The superiority of our God—His almightiness, His goodness in bringing the unfailing seasons and producing all things necessary for the maintenance of man and beast—gained a devout man, Liu, who gave us a chapel.

(2.) The superiority of our religious services must be shown them. Non-Christians in one district gathered for a harvest thanksgiving service which their consciences told them was a right and reasonable thing. At the close books were given, but only to those who promised to learn them. The result was that the gospel spread to about a score of villages in one autumn.

(3.) Superior education in geography, history, science, English and engineering has already created a demand for teachers from our mission schools beyond what can be supplied.

(4.) Superior leaders in a daily newspaper giving interesting and useful facts on the rise and progress of nations, half of which were copied regularly into the other native papers, created a desire for more such knowledge in the minds of the scholars, especially of those in the maritime provinces. All this in one year's campaign.

4. *The law that the new ideals should commend themselves to those in authority and to the leading men of weight and influence.* Cultivate the friendship of the authorities, for they too are the ministers of God, and, if possible, make your services indispensable to them. There are also other ministers of God, viz., the devout leaders. Convey God's message first to them, for our Lord has ordained that they should be first to receive the glad tidings and be privileged to be the first heralds of this new gospel to their fellows in their respective countries. By gaining them you gain all the force of their high moral character and, through gaining them, you practically gain all their followers. Let the privilege of being God's messengers of peace to their followers be theirs. Let them do all they can and reserve all your strength to do what they cannot possibly do at first, viz., guide and inspire the movement.

(1.) Monthly lectures were given to the mandarins and professors in Tai-yuen-fu for three years, with the result that the province of Shansi was opened without any riot. Besides the friendship of the governor, treasurer, and judge, we had most of the expectant officials friendly. The officials who met there became later viceroys and governors of several other provinces and were friendly to missionaries wherever they went. Tso Tsung-tang and Tseng Kwoh-chuen, whose friendship we gained in the north, were the first viceroys in Nanking to show special kindness to missionaries there and command the local magistrate to rent places for the missionaries.

(2.) Books have been prepared to explain the rise and progress of other nations and the relation of Christianity to the progress of the world by Dr. Williamson, Dr. Faber, Dr. Muirhead, Dr. Allen, and others, with the result that they have been reprinted in several parts of the empire, and the demand, at one time, came in faster than we could print them in Shanghai. Not only did they pay for their own books, but in some provinces they subscribed tens of thousands of Taels for the establishment of Western schools; many were glad to have the root—

Christianity, as well as the fruit—civilization. There can be no doubt that one reason why many Confucianists do not adopt Christianity is the poverty of Christian literature supplied by the average missionary as compared with Confucian literature. How can they do so when the literature supplied in Chinese is not as comprehensive as their own?

(3) I paid visits to the leaders of native sects and took breakfast with one in his cave. I became acquainted with the leader of the Szechuen religion and had conversation with the leader of a woman's sect, who called a meeting of her followers to hear the new gospel. An influential man, Liu, was moved to enquire after hearing of this meeting, and he and all his household became Christians. The general result of all was that the villagers, after that, sought us; we had not to seek them, and it was not long before a Christian church was formed there.

5. *The law that the new ideals must commend themselves to the consciences of the Chinese.* Do some philanthropic work for the town or village where you live. Avoid exasperating books and tracts. I know some that produce a crop of riots wherever they are distributed, and some, if they do not create riots, so choke the good seed sown that no Christian work is likely to prosper there till that generation has passed away.

Famine relief and medical work in Manchuria, Shantung, Chih-li, Shansi, and other parts of China created a spring atmosphere of good-will among officials and people. Take care that, after such an atmosphere has been by great labour and toil created, you do not sow thistles but only good wheat—the bread of life. Remember that the time of their ignorance God winks at; therefore instead of spending your strength in finding fault with what they have, thank God for the progress they have made out of barbarism, study to find new means to win their souls to still better things, just as carefully as you try to win your bride. Gain their affections and you gain their souls. Then the spirit and the bride say to others, "Come."

The success of missions in Manchuria and Shantung, where 30,000 and 20,000 converts respectively have been made in one generation, is largely due to these features by which the goodwill of the people was gained.

By following these five laws of missionary success wonders have been wrought in Uganda, India, and other lands, while in former times *millions have been converted in one generation* by the means of few men. If possible in other lands, at other times, and by other religions, why not possible in China to-day by Christian missionaries? It is a superficial and baseless assumption that converts to Christianity or any other religion made by the million are less satisfactory than those made by tens or hundreds, for the final assent is made by the unit individually. If Christianity does not convert by the million perhaps some other religion may yet do so.



This suggests the possibility of a great miscalculation somewhere. It is not enough for us to calculate the number of converts made in order to measure the rate of our progress; we must also take into account the number of opponents made. This introduces a new and startling factor of immense importance into our calculations. If there be any truth in the analogy of electric force and resistance, then it means something of this sort:—If we have made 1,000 converts and have been reckless or careless about opponents so as to have 1,000 opponents, then the progress made is not 1,000 but only one! thus:  $\frac{1000}{1000}=1$ . If we succeed in making 1,000 converts and 10 opponents, then the real progress will be 100, thus:  $\frac{1000}{10}=100$ . If on the other hand, we are careful not to "offend any of these little ones" round us and gain 1,000 converts with only one opponent, then we shall have 1,000 real gain thus:  $\frac{1000}{1}=1,000$ . I do not mean to push this analogy and say that the law is exactly the same by any means, but I do say that in calculating progress it is absolutely necessary to count the number of opponents made by our faulty methods as well as the number of converts gained. It often happens, and this is very serious, that the opponents, after years of work on our part, are more numerous than the converts. If the missionary leaves, the work soon dies out in such a region. The fact that we are both protected and supported from abroad may often make us more careless about our opponents than if we were dependent on our surroundings. But, whatever the cause may be, the remedy is the same: Keep the laws of progress and you will prosper.

If, as Sir William Hunter says, fifty millions in India will join some new religion in the next fifty years (and the same may be possible in other lands,) and if the majority of these are not won over to Christianity then it will be evident that we have not yet mastered the problem before us.

If in the past men with only partial knowledge of religion could be the means of converting a million from one religion to another in one generation, what but the ignorance of the laws of conversion of great masses of men makes it impossible for us in our day, with all our modern facilities, to be the means of converting far more?

Such are the bones of this subject, which is unquestionably the most important that can occupy the mind of a missionary, and the vast issues of which are the most important that can occupy any human mind.

I do not expect to have conveyed very helpful ideas to the many, for the subject is too vast to explain in detail in a short meeting like this. I have little doubt also that I shall be misunder-

stood, as it usually happens in introducing new ideas and that things will be inferred from this which I do not hold. But, if I may have induced a few to study comparative religion so as to increase their efficiency in missionary work by the gaining of even one more soul than they otherwise would have gained, will it not have been worth while? How much more will it be worth while if it increases their efficiency to the winning of souls ten-fold or a hundred-fold or a million in one generation?

I speak to wise men, judge ye what I say.

#### APPENDIX.

#### *Some of the Commandments of the Great Religions of the World.*

1. Worship one God.
2. Have no idols.
3. Worship God and fight Satan (Parseeism).
4. Worship heaven and earth (Confucianism).
5. Worship gods, the forces of nature, fire, wind, thunder, etc., (Polytheism).
6. Honour ancestors.
7. Honour heroes (physical).
8. Honour saints (moral).
9. Honour sacred books.
10. Reverence written words (Sanskrit, Arab, Chinese).
11. Have sacred days, weekly, fortnightly, monthly, annually.
12. Honour teachers.
13. Honour parents.
14. Do not marry (Buddhists and Roman Catholic clergy).
15. Marry only in your own caste (Hinduism).
16. Marry only those of your own race (Jews).
17. Marry only your co-religionists (Mohammedan and R. C.).
18. Eat only with your own caste (Hindu).
19. Do not eat flesh (Vegetarians).
20. Do not eat things tabooed—pork, etc. (Jews, Mohammedans).
21. Do not drink wine.
22. Do not smoke tobacco.
23. Do not associate with another caste.
24. Do not touch another caste.
25. Have no dealings with heretics.
26. Have no dealings with the world (Buddhists and some Christians).
27. Do not kill anything (Buddhist).
28. Do not murder men.
29. Do not steal.
30. Do not covet your neighbours' things.
31. Do not commit adultery.
32. Do not calumniate your neighbour.
33. Do not hate.
34. Study all the works of God.
35. Study all the laws of God.
36. Love God with all thy heart and thy neighbour as thyself.
37. Love one another as Christ hath loved you.

*Some of the Laws which tell on the Consciences of all Men in all Religions in Modern Days.*

1. Worship God, who is the superhuman and beneficent power controlling all things.
2. Study all the works of God, for they are to be subdued for the use of man.
3. Discover the laws of God in the universe so as to be able to control the forces of nature and thus be mightier than the gods of the heathen.
4. Study all true records of human progress.
5. Let there be systematic, historical, and comparative schools for religion as well as for any other subject.
6. Honour all the noble dead.
7. Have memorial days.
8. Honour parents.
9. Marry helpmeets.
10. Eat wholesome food.
11. Associate with all men of all nations and all religions who have open minds for all high aims.
12. Uplift fallen men and fallen races.
13. Love as Christ loved.

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*Missionaries and their Relations to One Another.\**

BY REV. E. F. TATUM,

**M**ISSIONARIES are those sent to teach and preach the gospel to the destitute, and we find a variety of gifts distributed among them. We find the man of knowledge and the man of wisdom, the teacher and the preacher, the minister and the healer, the believer and the exhorter, the discernor of spirits and the man of many tongues, the benefactor and the ruler, the man of compassion and the lover. Many and desirable gifts ! and most missionaries possess several of them to a greater or less extent. One is due no praise for *having* them, but we do honor him if he stirs them up. These gifts put one in a position to see much need and become a felt power in relieving it. The world is upside down, and he is the man to right it. This develops his gift to rule. But in exercising this gift, let him not become a policeman walking up and down the earth with a club to strike the man who does not stay on his own side of the road, but rather let him be the well wishing observer who points out the right way. Let him not be the Moses who, spying an Egyptian smiting his Hebrew brother, took justice into his own hands and slew the oppressor and hid him in the sand, and then had to go and hide himself forty years, but rather let him be that intercessor who plead with God to forgive the sin of the people or blot him

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out of His book. Let him not be a disciple to call down fire from heaven to destroy sinners, nor defend Christ by cutting off the ear of the high priest's servant, but let him, in the demonstration of the Spirit, preach repentance to the conviction and salvation of many.

We desire to dwell, however, on the relations of missionaries to one another.

#### I. ORGANIC RELATIONS.

1. *The Mission.*—In carrying out the great commission it is usual for associated workers to organize themselves into a body called the mission. No one claims that the mission is literally a scriptural institution. It may be said that its object is to learn, preserve, and carry out the fittest Christian action that our environment requires. Many a brain has puzzled itself to recommend something better, but without satisfactory results to date. If we look in the Bible for something like it, we may think of the company made up of Paul and Sylvanus, Mark and Silas. In our day we may see hundreds associated in one mission for spreading the gospel, or we may see fewer numbers associated with like blessed privileges.

2. *The Station.*—It is usual for missions to be divided into stations, and when the station contains several members they not unfrequently take on the relation of pairs or yoke fellows. This seems natural and well enough. When courting, young people say: "Two are a company, three are a crowd." As well as I remember that is true; and I believe the principle is often applicable to mission workers. The seventy went out two and two. After Silas had left the mission and Barnabas proposed to restore him again, he was about to impose a crowd upon the company. The consequence was that two companies were formed. Painful, but wise decision no doubt; for two companies with fellowship in each is worth much more than a large crowd with however much action. To emphasize the foregoing may I state an inspired axiom, viz., "It is not good for a man to be alone." Let the ladies say as to whether or not the same is true concerning women. Don't carry the figure to an extreme, however; and conclude that married people always make the best fellow-workers. That depends; and in China, from the limitations of existing circumstances, we know that the man's yoke-fellow is generally a man, while the woman's is a woman. What I plead for is that every worker shall have his or her fellow for needed prayer, consultation, love, and sympathy. A heavy responsibility rests upon those who have to advise in the location and association of missionaries. Let them not go about it in a haphazard way. Rather let them learn wisdom from the conduct of Abraham's

servant. When he went out to select a lifetime associate for his young master, he prayed: "Let it come to pass that the damsel to whom I shall say, let down thy pitcher, I pray thee, that I may drink, and she shall say, 'drink and I will give thy camels drink also,' let the same be she that thou hast appointed for thy servant, Isaac, and thereby shall I know that thou hast showed kindness to my master." He sought and obtained leading from the Lord. We need the same leading, and may get it for the asking.

Now leaving these organic relations, let us consider

## II. SOME THAT MUST LIVE IN THE HEART.

1. *Good-will*.—One of the first things learned concerning the gospel was that it meant good-will to men. God showed His good-will to all men, and after we are born again, we have a likeness to Him in this respect, and so have good-will even for the stranger or enemy; how much more for our brother! The consciousness of the good-will of my brother relieves me of embarrassment and gives freedom and ease and comfort. If your brother gives you his good-will, you are at liberty to open your heart to him, otherwise he simply sees the outside. What congenial soil and climate, with sunshine and shower, are to the plant, hearty good-will and fellowship are to the soul. If we regard this relation as desirable, we should do all that lies in our power to maintain it. Let us do nothing that will sever it; if possible, never offend our brethren. My brother may be willing to forgive me when I ask him, and perhaps he will forgive me seventy times seven times, but I am not to presume. I am not to offend him that his grace of forgiving me may abound. Then—  
you mark it—an offence leaves a scar and a tenderness, so that a second offence follows more easily. Some artist exercised his genius in making a picture which he named "The First Quarrel." The pity is that such a thing should be advertised as a matter of course. Rather let the first quarrels die unborn. It may be said that those who quarrel make it up. Yes, but would it not be better to live in such a way that there would be nothing to make up? Then, too, if I have wronged my brother there is no peace within till I have confessed my error and obtained pardon, but there is shame and confusion in the confession. I ought to have behaved myself in such a way that no apology was necessary. Let good-will abound! If this grace is whole and uninterrupted, it insures our mutual prayer for one another. In one breath the apostle declares his good-will to the Romans, in the next he breathes a prayer that they may have peace from God the Father. Given the good-will of a Christian man, and you have his prayers. He may be

able to do but little for you in himself, but he can ask for you great things from his Father.

2. *Concord*.—Heaven only knows the mischief that the devil has done by sowing seeds of discord among missionaries. The missionary must oppose men in their wrong doing, but he need not cultivate the habit of disagreeing with everything and everybody. The Bible exhorts God's children to be like-minded. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my father which is in heaven."

What an incentive to agreement! Agreed, we can move Omnipotence to bless one another and the needy about us. Disagreed, we can hinder one another and shut the windows of heaven. Oh the mystery of God's patience and willingness to meet us on possible grounds! He did not say, If two dozen or two score of you shall be agreed, *but two*. Concord is a pearl of great price. Remember the story of the father who taught his sons the secret of union with the bundle of sticks. If a citizen of this world could say: "United we stand, divided we fall," how much more is it true in God's kingdom.

I was once much pleased to hear a Chinese preacher illustrate unity by the conduct of missionaries. He said that they came from many and distant lands, that they came one now and two then, that they came speaking different languages, but that after learning the Chinese language they all agreed in preaching one gospel, one Saviour! Yes, dear brethren and sisters, by our concord and unity we shall not only furnish a preacher with an illustration, but we shall prove to the world that God sent his Son!

3. With good-will and unity abounding we may look for a consequent relation to follow, *that of love*. And rooted and grounded in love, our relation will be perfect and everlasting, for love never faileth! Among the fruits of the Spirit love is the first. Among the gifts of the Spirit love is the greatest, and has been said to be the greatest thing in the world, and, moreover, might be said to be the greatest thing in the universe, because God is love.

We are commanded and constrained to love God, we are exhorted to love one another. How shall we say we love God whom we have not seen if we hate our brother whom we have seen. So in the fact that we love one another we have a proof that we are God's children. Be not ignorant concerning spiritual gifts, covet the best gifts. Pursue, follow after, keep on after, love.

Rest assured that if our relations are marked by good-will, concord, and love, then we shall have a blessing and be a blessing, and we shall be able to give our Father pleasure in doing God's work in His way and in His time, to His glory and our joy.

# The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(Continued from p. 231, May number.)

**A**NOTHER natural correlative of god is devil or demon, which in Chinese is *Kwei* 鬼. This correlation is not so frequent or so marked among heathen as among Christian nations, for the reason that they do not so sharply distinguish, nor so frequently contrast, gods and devils. Among polytheistic nations, and still more where pantheistic ideas prevail, the two classes so run into each other that the distinction is, in some cases, not clearly marked, as was conspicuously the case with the Greeks. Notwithstanding this, however, an important distinction exists between the two words, a distinction which is continually coming out with more or less prominence. The following examples will serve to illustrate the correlation of *Shên* with *Kwei* :—

1. 見鬼見神. 俗語.  
*To see demons and gods.*
2. 神出鬼沒. 俗語.  
*When the god appears, the devil vanishes.*
3. 強神惡鬼不可爭奪. 俗語.  
*Let no violent god or wicked demon snatch away (our offerings).*
4. 神差鬼使. 俗語.  
*Sent by the gods, through the ministry of demons.*
5. 搗鬼弄神. 俗語.  
*To manœuvre like a devil and manage like a god.*
6. 家神弄家鬼. 俗語.  
*The household gods lord it over the household demons.*
7. 拜神不可得罪於鬼. 俗語.  
*In worshipping the gods, take care not to offend the demons (their underlings).*
8. 能上大神手裏去燒香, 不可上小鬼手裏去磕頭. 俗語.  
*It is better to burn incense to a great god than to bow down to a little demon.*
9. 寧可得罪於神, 不可得罪於鬼. 俗語.  
*It is better to offend a god than a demon.*
10. 若像神聰明, 不該說鬼話. 醒世良方.  
*If he has the wisdom of a god, he should not talk the language of a demon.*
11. 夏道尊命事鬼敬神而遠之. 禮記.  
*The doctrine of Hsia was to obey the will of heaven, serve the demons, and respect the gods, keeping at a distance from them.*



## 12. 先在家裏筵席神,再祭海邊淹死鬼. 俗語.

*First feast the gods at home and then sacrifice on the sea shore to the souls of the drowned.*

## 13. 財神廟裡無窮鬼.

俗語.

*There are no poor devils in the temple of the god of wealth.*

## 14. 小鬼怎能調動老家神.

俗語.

*How can a little devil order about the old household god.*

## 15. 生前能不見鬼,死後難不見神.

雜記.

*Though you may escape seeing demons during life, yet after death it will be hard for you to avoid facing the gods.*

The correlation here exhibited is neither accidental nor fanciful. It is natural, forcible, and eminently suggestive. Let the reader mark how the word demon (*Kwei*) is here used in fair contrast with *Shén*, and then judge whether according to the common custom of other languages, and the natural sequence of human thought, its corresponding word is not god. The word *Kwei* has been accepted by all parties in China as the proper word for devil and demon, and it is difficult to see any good reason why its natural correlative, *Shén*, should not be accepted for god.\* Spirits and demons do not naturally form a correlation, but the reverse. The one word includes the other, and thus precludes the idea of placing them in antithesis. When the whole body of missionaries accepted *Kwei* for devil, they committed themselves by every principle of philology and logic to accept *Shén* for god and God, and its rejection is a vain struggle against the normal usage of the Chinese language and the natural relations of human thought.

## III. CLASSIFICATION.

*That Shén means god and not spirit is proved by the classification it forms with Jén (人) and with Kwei (鬼).*

The words *Shén*, *Jén*, and *Kwei* are not only separated for the purpose of correlation, but they are also joined together for the purpose of classification. Amongst all heathen peoples the common classification of intelligent beings has been gods, devils, and men. Angels as a separate class are confined to Christianity and Mohammedanism. This classification is undoubtedly made in Chinese by the words *Shén*, *Kwei*, and *Jén*. The Chinese language delights in pairs, hence we find these terms used chiefly in pairs. The following are examples of *Shén* and *Jén* used in this way:—

## 1. 神人共聽.

戲臺圖.

*Both gods and men hear.*

\*It is not, of course, held that *Kwei* means precisely what is meant by our word demon, yet it is its analogue and is the nearest and best translation that our language affords. Moreover, if demon be taken in its original sense, unmodified by Christianity, it is very nearly the equivalent of *Kwei*.

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|---|--------|
| 2. 神人共悅.  | 戲臺圖.   |
| <i>Both gods and men are delighted.</i>                                       |        |
| 3. 神人共憤.  | 俗語.    |
| <i>Both gods and men are enraged.</i>   |        |
| 4. 神人以和.  | 書經.    |
| <i>Gods and men are brought into harmony.</i>                                 |        |
| 5. 肅恭神人.  | 書經.    |
| <i>Courteous and respectful to gods and men.</i>                              |        |
| 6. 治神人.   |        |
| <i>He regulated (the ceremonies relating to) gods and men.</i>                |        |
| 7. 以享神人.  | 左傳.    |
| <i>By which (their virtues) they (the sages) affected both gods and men.</i>  |        |
| 8. 人神之所共嫉.  | 古文.    |
| <i>That which both men and gods hate.</i>                                     |        |
| 9. 上古之世神人相通.  | 古文.    |
| <i>In ancient times there was communication between gods and men.</i>         |        |
| 10. 弑父弑君神人並誅.   | 妙色經.   |
| <i>The murderer of a parent or a prince is punished by both gods and men.</i> |        |
| 11. 人神咫尺.   | 北齊皇夏樂. |
| <i>There is but a short remove between men and gods.</i>                      |        |

In these sentences the translation of *Shên* by "gods" is in the highest degree natural, and even necessary. Gods are the highest and most important of "spiritual beings," as men are of material beings. Hence gods and men is a classification common in all heathen nations, as is God and man in Christian nations. It will perhaps be said that *Shên* in these sentences may with equal propriety be translated "spirits," making the classification of spirits and men. This classification *might* be used it is true, but it is not one commonly used by heathen nations, and a little examination will show that it is not the one used in these sentences. The term spirits is too comprehensive. It includes besides the *Shên* also *Kwei* and other beings associated with them, as 仙, Genii; 妖, imps; 魅, brownies, etc. The fourth sentence above does not mean that all these classes were brought into harmony with men. Nor does the sixth sentence mean that the *Tsung P'ei* regulated the ceremonies relating to all manner of spiritual beings—good, bad, and indifferent. So also in the tenth sentence it is certainly not meant that the murderer of parent or prince is condemned by wicked as well as by good spirits, by devils as well as by gods. The same principles apply to all the other sentences. In order to give a good and suitable sense, the *Shên* must be limited to a certain class of "spiritual beings," viz., to those possessing virtue, power, and rank,

hence it cannot be rendered *spirits*, but must be rendered *gods*. In order to show that this classification is perfectly natural and common with heathen nations, I will cite a few illustrations from the Greek and Latin classics.

"Neither gods nor men will venture to say that the doer of evil is not to be punished." PLATO—*Euthydemus*.

"And he would provide the good, as he would know how to deal with gods or men." PLATO—*Laches*.

"The true lie is hated of gods and men." PLATO—*Republic*.

"The overwhelming contempt of gods and men." PLATO—*Republic*.

"Things (the furies) hated by men and Olympian gods." AESCHYLES—*Furies*.

"For as soon as a king assumes an unjust and despotic power, he instantly becomes a tyrant, than which nothing baser or fouler, than which no imaginable animal can be more detestable to gods or men." CICERO—*Commonwealth*.

"If nobody were to know, nobody even to suspect, that you were doing anything for the sake of riches, power, dominion, lust, if it would be forever unknown to gods and men, would you do it?" CICERO—*Offices*.

Such examples might be multiplied to almost any extent, while a single example of such classification as "*spirits and men*" will probably be sought in vain.

The use of *Shên* and *Kwei* in the way of classification is exceedingly common both in written and in spoken Chinese. Sometimes we find *Shên Kwei* as the order, but much more frequently *Kwei Shên*. I will first illustrate by citing examples of *Shên Kwei*. This combination not being the usual one (used pantheistically the term is always *Kwei Shên*) is evidently adopted in order to bring out the personal idea, showing that two classes of personal beings are referred to:—

1. 世上人心原不小, 堆金積玉還嫌少, 貪得便招神鬼惱.  
快心編.

*The plans of men are not small; they gather gold and jewels and are never satisfied until finally their covetousness draws on them the anger of gods and demons.*

2. 人生却莫把心欺, 神鬼昭彰放過誰. 西遊記.  
*Let no living man violate his conscience. Who has ever escaped the manifest award of gods and demons?*

3. 不生而識者, 神鬼是也. 秘書.  
*Gods and demons are such as have intelligence without being born (into the world).*

4. 心如槁木純無欲, 神鬼聞之皆敬服. 信心錄.

*The mind as free from lust as is dry wood, when gods and demons perceive they all approve.*

5. 筆端雖巧神鬼難欺.

信心錄.

*Although he wields a clever pen, yet gods and demons are hard to cheat.*

6. 細看書詞真有神鬼不測之兆.

昇仙傳.

*Carefully examining the language of the book, there were in it in very truth the mysterious portents of gods and demons.*

7. 神鬼保佑必然興旺.

家寶.

*With gods and demons protecting you, you will certainly prosper.*

8. 人一舉心動念不獨神鬼俱知卽慧明之人無不悉見.

家寶.

*As soon as a thought arises in the heart not only do gods and demons know it, but even a discerning man can perceive it.*

The following are examples of *Kwei* and *Shên* used in the same way. The number might be increased to any extent. In the metaphysical, mystical, and cosmological speculations of the Chinese this compound term *Kwei Shên* is constantly recurring but it almost always designates the supposed indwelling universal soul of nature. The combination thus used is impersonal, and hence belongs to the second general division of the subject, where it will be fully considered. At present we have only to do with such uses as are personal, the combination forming a classification of living beings.

9. 天道福善禍淫, 鬼神其能違天乎. 易學啓蒙.

*The law of heaven is to reward the good and punish the wicked. Would the demons and the gods oppose heaven?*

10. 災罰懸乎天道, 吉凶灼乎鬼神, 固可畏也. 文選.

*Calamities and punishments depend on the law of heaven; good and bad fortune are revealed by demons and gods. Of course they are to be feared.*

11. 鬼神福善之妙用, 豈人所能測耶. 信心錄.

*Can men understand the marvellous way in which demons and gods reward the good?*

12. 這樣沒良心的人只怕怨氣積聚鬼神也不肯饒你.

*If you are so destitute of conscience as this, it is to be feared you will heap up hatred against yourself, and demons and gods will not be willing to excuse you.*

13. 好談閨門及好談亂者, 必爲鬼神所怒, 非有奇禍則有奇窮.

*He who is given to talking about women, and he who is given to discussing rebellion, will certainly stir up the anger of demons and gods, and if not visited with remarkable calamities will be exceptionally poor.*

14. 今人偶行一善必欲護報, 少不如意則曰天道難知, 暫時爲惡心懷不安, 久不見譴則曰鬼神不足憑信。  
文昌帝君救世文。

*At the present time when a man happens to do anything good, he wants an immediate reward; when some little thing does not suit him, he says the way of Heaven is hard to comprehend; when he occasionally does wrong, his mind is disturbed; and when he experiences no reproof, he says there is no sufficient evidence of the existence of demons and gods.*

Nearly all of the above examples bring clearly into view the agency of the gods in the moral government of men, thus showing clearly that the terms are used personally. Demon as a translation of *Kwei* should be taken rather in its original Greek sense than as modified by Christianity. Those who understand *Shên* to mean spirit, are accustomed to translate 神鬼 and 鬼神. "*spiritual beings*," not making any special distinction, but combining the two terms into one idea. This accords with the theory in question, but it suppresses a very important distinction, one which the Chinese have often insisted on and explained. The words are two and so also are the ideas. Nor does the one limit the other. *Shên Kwei* does not mean *spiritual demons*, nor does *Kwei Shên* mean *demoniacal spirits*. The two words are a pair; the generic names for two great classes which when put together are commonly taken as including all invisible beings, but which when considered separately are far from being synonymous. The chief points of distinction between them are three: First, the *Shên* are good, the *Kwei* are bad; second, the *Shên* are superior (in knowledge and power), the *Kwei* are inferior; and third, the *Shên* are officers, each having original jurisdiction in his sphere, the *Kwei* are underlings, whose business it is to serve. The distinction of good and bad, though not absolutely universal, is very nearly so, giving unmistakeable character to the two words. The distinction of superior and inferior is well nigh, if not absolutely universal. Taken together these three points, though not exhaustive, are sufficient to establish a clear and wide distinction between the words. What then do we learn from this classification, so often found in Chinese books, and so often heard in the mouths of the Chinese people? We learn from it this important fact, that *Shên* does not mean *simply spirit* and *nothing more*. If it does mean *simply spirit* and *nothing more*, then what is the classification which it makes when joined with *Kwei*, which is conceded to mean demon? "*Spirits and demons*." A strange classification this, in which one word includes the other. No matter what sort of a "*spiritual being*" *Kwei* is held to mean, "*spirit*" includes it, and the classification is a logical absurdity. Clearly *Shên* must mean something more than *spirit*. If it means *something more than*

simply spirit, it is of course in order to ask what that *something* is. What it is we readily learn by comparing it with *K'eei*, the word with which it stands related. From this comparison we learn that it means more than simply spirit, in that it means a *good* spirit, a *wise* spirit, a *powerful* spirit, and a spirit having an *official position*. Now I submit that a good spirit possessed of wisdom and power, and holding an official position, is a very respectable heathen god, and further if these attributes be made superlative in degree, we have unmistakeably the true God, the God of the Bible.

This classification is also found in the Greek classics, though not with anything like as great frequency as in Chinese. The reason of its frequency in Chinese, is the fact that the terms are connected with the dualism which so largely pervades Chinese language and thought. This classification is not found in classic Latin because it had no word for demon. The following are a few specimens from Greek :—

1. "Where is any god or demon to succor me?" EURIPIDES—*Hecuba*.

2. "Bearest thou new intelligence from some of the gods from Jove, or is it from some of the demons?" EURIPIDES—*Troades*.

3. "But hither above the summit of the house appear some demons or of the heavenly gods." EURIPIDES—*Electra*.

Such a classification as "spirits" and demons cannot be found in Greek classical literature.

(To be continued.)

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### "Work, Work, Work: a Word for the Times."

BY J. A. STOOKE.

IT is, I think, a generally accepted idea among the missionary body (both ministerial and medical) that a vast amount of work crowded into a comparatively short space of time indicates a successful missionary career which is likely to tell on the great mass of heathendom in any given quarter.

Now, in all humility, I am inclined to believe there has never been a greater mistake made by the church of God in China than to suppose that much "*work*" is the great factor in missionary success for all time.

That this is an age of earnest work and labor for God I readily admit, and I am not slow to observe that hundreds of the Lord's servants in China are just "*wearing out*" in their eagerness and desire to accomplish great things for God and His cause.

Then, if that be so, how can there be any mistake whatever in trying to press two days' work into one, or burning the candle at both ends as many alas! try to do?

Perhaps one or two expressed convictions might be helpful just here, and I pray that anything worthy of thought may be used of the Holy Ghost for blessing, for it is for God's glory alone that this is written.

I venture to say that nowhere in Scripture do we find the Lord, our Master, insisting upon a *great amount* of work as the *sine qua non* of devoted service.

What our LORD DOES insist upon is that we should "abide in Him," that our spiritual power, strength, nourishment, should naturally spring from contact with the *Divine*.

"Without me ye can do nothing," is again and again emphasized. The beautiful parable of the vine and its branches clearly shows us *what is most important*, and the Apostles Paul and John with others speak out in clear language the same grand truths.

Now, what do we see in China? Why, just this; a feverish desire in many directions to get through *too much* work. There is no doubt about this, for it has been admitted, by not a few, that the great rush of work is in fact *wearing them out* both body and soul.

Mr. Andrew Murray in his heart-searching book, "*The Ministry of Intercession*," mentions the same fact in the earlier chapters of that work, and says (in reply to a missionary who asked him how he could possibly get in more time to strengthen his spiritual life, etc.), "*What is heaviest must weigh heaviest*." This was a Dutch proverb, I think, which he quoted, but it speaks forth a solemn truth, which in these days of "*rush and go*" we need to remember.

Again, I will venture to say that if some earnest workers did just half as much and gave the more time to waiting upon the Lord, I am inclined to think it would more than pay.

But I can quite imagine a word here from some earnest worker saying, it is all nonsense urging this, the *work is pressing*, it *HAS* to be *done*, and if I see not to its execution, the Lord's work will suffer considerably.

In reply to that I would say, It is doubtful if that is correct?

A few lines just here will illustrate what I mean:—

To talk with God, no breath is lost;

Talk on, talk on!

To walk with God, no strength is lost;

Walk on! walk on.

To wait on God, no time is lost;

Wait on! wait on!

To grind the axe, no work is lost;

Grind on! grind on!



The work is quicker, better done ;  
 Not needing half the strength laid on ;  
 Grind on ! Grind on !

"Yes," decidedly so, I have seen men *do* less than others, but they have *lived near God*, and the smaller amount of work (to man's finite measurement) has told mightily.

In ordinary every-day matters we have a saying. "Quality not quantity" is preferable; shall we not in the higher realm of spiritual economics say it is vastly more important to be a spiritual power under God than to be a tremendous worker without five minutes to spare in each day for real, definite contact with Jehovah in the secret place of the Most High ?

I am impressed with the conviction that we want less excitement and more incitement, less from outside and more from inside the vail.

One address, for instance, from *Him* in the power of the Holy Ghost, will be more blessed to us and to souls than twenty talks given in the rush and turmoil of an *over-busy* existence.

I am afraid I may bring upon myself a sharp rebuke for all this, but it matters little to me what men think. The question in these days for the Lord's own is a solemn and searching one. Is God using me ? Is Jesus Christ pleased with my life for *Him* ?

Sadly it must be confessed there is a lot of Christian life which is not counted in the heavenly record, and why ? Because it is not worthy. I knew a missionary who tried to do three men's work, and the record was sad, namely, many failures, no family altar, little time for Bible study at any time, spiritual life sickly and weak, the children had no father's help, etc., etc.

Need I go farther ? I think not. With deep humility I say such will NEVER PAY.

In conclusion, the following lines will aptly illustrate my heart's truest feelings :—

Little is much when God is in it ;  
 Man's busiest days not worth God's minute.  
 Much is little everywhere,  
 If God the labour do not share ;  
 So work with God and nothing lost ;  
 Who works with Him does best and most !  
 Work on ! work on !

My plea is not that we should lie fallow and allow ourselves to sit and sing ourselves away to everlasting bliss. Nay, nay, nay ! but rather that in the power of the Holy Ghost we may be more than ever used for service.

"Ye are not your own but bought with a price." If any are helped I shall be glad.

*China's Intellectual Thraldom and the Way of Escape.*

BY REV. WILLIAM N. BREWSTER.

*Part I. The Thraldom.*

RECENT issue of a small monthly paper published in Japan contains the following important paragraph:—

"The Department of Education has awakened no little surprise by issuing an order that the Japanese language be hereafter taught in all the schools by the use of the Roman character. This is a decision of far-reaching importance. If carried out but a few years will pass till a complete revolution in the language of this people will have been wrought."

The inauguration of this momentous reform has attracted wide attention. No flourish of trumpets has heralded it to the nations. But fifty years hence it will be looked back upon as the chief event in Japan during the closing year of the nineteenth century. While China has been the observed of all observers, and events big with present and potential greatness have been happening too rapidly for careful recording, yet it is probable that even in this old empire half a century hence this initial step of Japan will have wrought a deeper, more lasting effect upon her big unwieldy neighbor than all the armies of the allies. Japan has ever been a borrower from the West. Being the most eastern of the countries of the world from the old nations of Europe, she had to go west to go anywhere. China, her nearest Western neighbor, was naturally her first creditor. So the excellent and revered literature of this hoary empire was appropriated by ancient Japan. Educated Japanese were taught to read the same books as Chinese scholars. A very cumbrous semi-colloquial alphabet was also in use, but a Chinese education has always been necessary to attain recognition as a scholar in the land of the Rising Sun. But the Japanese government has at last seen the folly of traveling afoot when one can take the trolley: so true to its instinct of borrowing the best from its Western neighbors, it has now appropriated the easy, simple, universal Roman character for its educational system. The best of the Chinese leaders who are now in authority or out of office all see that the only hope for their country is in learning from the example of their quondam debtor—Japan. China must follow Japan as Japan has followed the West. It seems like sacrilege, if not blasphemy to say it, but I venture the assertion that the example of her nearest neighbor in adopting the Roman character for its colloquial literature will be one of the steps China will be compelled to take before the new civilization can be permeating or permanent.

Come, my friend, let us reason together about this ancient, revered, and not-to-be-criticised Chinese classical character. It has had the right of way so long that the mere intimation that it may not go on forever, seems like a violation of one of the fundamental laws of equity. That it has served a most useful purpose in the world no reasonable person would attempt to deny. It has preserved a very ancient and in many respects admirable literature for a vast number of the world's inhabitants. It has stimulated the intellectual activity of thousands of millions. It has been the chief conserving force in holding on its monotonous but steadfast way of civilization which has much in it to admire, if not to imitate. But when we have conceded this, what more have we said than could have been at one time asserted of the hieroglyphics of ancient Egypt? The difference is only in the number of the people and the length of the time. Every indictment that could be charged against those dust-covered enigmas for concealing thought, can be made against these much lauded hieroglyphics now in use among this one quarter of the world's population.

In ancient Egypt as in modern China the ability to read was confined to Mandarin, Literati and Company, Limited. More than a decade ago Dr. Gibson, of Swatow, stated and proved for all time the proposition that "in all ages and all countries where an hieroglyphic literature has been in vogue, the ability to read has been confined almost entirely to a literary caste." By "ability to read" is meant 'sufficient education to read with ease an ordinarily clear and simple newspaper or book which the reader sees for the first time.' The truth of the proposition hardly needs historical proof. The reason for it is too obvious to require argument. The vast mass of humanity must labor with their hands to provide for their daily necessities. To learn to read and write the Chinese classical character with accuracy and ease requires ten years for bright minds and longer for the average, while dull men never acquire it except superficially. And it requires constant practice to retain what has been imbibed in youth. No nation is yet so rich that it can afford to spend so much time in educating its youth merely to learn to read and write. Few people are so comfortably well off that they can support their sons in school so long. But if European nations would be unable to educate the common people using hieroglyphic characters, how immeasurably more impossible is it for China with its overpopulation and poverty. We admire the intense patriotism and in many respects clear vision of the Viceroy Chang Chih-tong as manifested in his pamphlet "Learn." But when he proposes as a remedy for China's ills, a revival of Confucian learning, it reminds us painfully of the philosopher who would teach the rising

generation the art of ensnaring animals of the *genus aves* by cautiously applying saline matter to their candle appendages. His Excellency fails to tell us how the youth of China of both sexes, numbering perhaps two hundred millions, are to be taught. Who will pay the teachers? is a big question; but it is trifling compared with that other one. Who will feed and clothe the myriads of hungry bodies while they are being educated? Chinese statesmen will struggle with this problem in vain. It is an insurmountable wall across the nation's path. With reverence for learning that is unsurpassed by any nation, and inducements for pursuing it such as no other government has ever put before any people, education among the laboring classes in the rural districts and indeed everywhere is almost nil. No amount of official exhortation or pressure or planning will materially change this condition. Government has long ago exhausted its resources. It is a struggle against the fundamental principles of nature, and in the end nature triumphs every time.

But even allowing the possibility of giving the majority of Chinese youth eight or ten years of instruction in learning to read and write the Wên-li, another difficulty still greater confronts the Confucian statesman. Experience teaches that it is necessary to keep up the habit of reading and writing almost constantly to retain what has been already gained, to say nothing of making progress. The utter hopelessness of any such program of education is as undesirable as it is apparent. Who would do the work for these teeming millions if they all become literati? The simple truth is that no one in China has any idea of universal education, as Western nations understand it. What the Viceroy Chang presumably means is that education should become more practical and general among the well-to-do and leisure classes. That the farmers and day-laborers should ever learn to read, never occurs to him. He knows it is impossible, and probably considers it undesirable as well. The Chinese idea is to educate a few leaders. The rest will follow these. The less the coolie knows the more docile he will be. Why educate him? He will then want to sit in the sedan-chair and be carried, instead of walk at the end of the poles. Who then will be beasts of burden for the mandarin and his class? There is logic in this reasoning. The Chinese civilization is consistent with itself. To preserve it, requires a few educated men, and the mass of men and nearly all the women ignorant toilers.

Herein lies another serious indictment against the classical character, namely, it of necessity develops a *privileged class*. Where the ability to read and write in any nation is confined to a literary caste, it follows as the night the day, that the members of

this caste obtain and permanently hold the reins of government. Such a class of men would be something more than human if they did not fashion the government, so that they would obtain all the political plums and enjoy every possible privilege at the expense of the ignorant and almost helpless masses. So China has a government of the literati, for the literati and by the literati. Taxes are regulated by the simple rule of certain American railroad magnates regarding their freight tariffs. "All the traffic will bear." Literary bullies often terrorize and browbeat whole communities for a generation. The all but universal corruption in the administration of public affairs is a legitimate fruit of this system of government by a privileged class. It may be modified and made less gross and palpable by a reform of the general government, but as long as human nature continues essentially the same, government by a privileged class will be corrupt and oppressive. The illiterate classes have opinions. They know they are oppressed. They resent it. But they cannot be heard, because they cannot speak through the press. They cannot organize a reform without educated leaders. As long as the masses endure in sullen silence, or break out only in an occasional abortive uprising that is easily crushed, these privileged men will go on as near as possible in the ways of their fathers, oppressing the people whom they despise because they can neither read nor write.

This throws light upon what has appeared to the Occidental mind to be an inexplicable degree of conservatism in the Chinese nation. This hatred of change has been attributed to ancestral worship, which naturally carries with it extreme reverence for all things ancient. Doubtless this is an element in this Chinese characteristic. Others have attributed it to the peculiar human nature found in all Orientals, but in an exaggerated form in the proud Celestial. This is likely also a factor in the nett result. But more potent than all other influences combined to hold China to the past, is its hieroglyphic system of literature. It is not because of the character of the Chinese, but the Chinese character. Privileged classes are conservative the world over. The present system is good enough for them. Any change is likely to interfere with their exclusive privileges. Hence they believe in the *statu quo*. "Let well enough alone" is their motto. It is "well enough" for them as long as they are on top. If the party underneath should arise, positions might be reversed, and in any case their relative standing would be lowered. This reasoning, though short-sighted, is not altogether fallacious; and it is well-nigh universal. The conservatism of the privileged classes of China is more conspicuous and ridiculous than that of Western nations, such as Russia,

because China stands relatively so far in the rear of the world-procession.

But this Great Diana of the Ephesians that receives such idolatrous worship from the Chinese ruling classes, is not only the mother of their conservatism; their *intolerable pride* is its twin brother. Of the two this latter is the more unbearable and universal, though often covered over by a thin veil of false humility learned from the books. It is a slander upon the Chinese nation to attribute this proverbial trait of character in the typical literary man to the natural disposition of the people. It has been conspicuous among all educated people, where that education was in a language essentially different from the colloquial of the home and market-place. This condition is as certain to develop a literary caste as hieroglyphics will. The Hebrew Scriptures were in a dead language at the time of Christ. Hence the Pharisee with his lofty sneer: "This people that knoweth not the law, they are accursed." It is not Chinese nature, but human nature that is puffed up with education that gives to the fortunate possessor exclusive power, differentiating him conspicuously above his fellows. Does any one think that Chinese educated men would be so notoriously pharisaical if they enjoyed their ability to read in common with the farmers and day-laborers of their country? And who questions that this overweening self-sufficiency is responsible for much of their anti-foreign spirit? "We are the people, and wisdom will die with us," is the soliloquy of men from whom the instruction of neighbours is not wanted, be it never so badly needed.

The *extremely pedantic* character of Chinese education is accounted for upon the same grounds. There is no shrewder man of business anywhere than the Chinese tradesman. Here alone of all the world does the Jew find himself overmatched. The illiterate Chinese are intensely practical men of affairs. In education they are exactly the opposite. Their years of study are well calculated to unfit them for practical life. Why this striking contrast? It is for the same reason that education in Europe during the middle ages was similarly divorced from the affairs of this world. The schoolmen used Latin as the language of literature. The speech of the people was too vulgar for them. Their books were written for readers of their own class. That is why none but scholastics read them to-day. So it has been in China for thousands of years.

Why the striking contrast in this respect between China and America? Both nations are naturally practical and business-like. Both have an intense desire for learning and love for literature. But there the parallel ends. Nothing can be more opposite than their respective styles of education and literature. It is because

the best literary minds of America are intent upon giving their ripest, deepest thought to the man in the street, at the bench and before the forge. He wants to be read by thoughtful men in every station in life. He must make his thought clear and touch men where they live to gain and hold his audience. The writer in English respects the toiler because such multitudes of them can read and understand him. He writes not for a class but for the nation. He seeks to help make the farmer a better husbandman, the carpenter a better mechanic. As education becomes more universal this tendency becomes increasingly manifest. So it will be in China when the people can read. The modern development of Chinese literature along more practical lines is of foreign origin. Missionaries have imported their Western methods. It is no credit whatever to the Chinese themselves. And while these new elements will modify the native pedantry, yet the scholastic spirit is deeply rooted in the very nature of a caste education, and not until the common people are able to read and appreciate their books will the best minds of the nation seek to adapt their style to the needs of this every day world.

But Chinese conservatism, pride, and pedantry are not the only fruits of its monstrous system of education. If this style of writing were capable of really developing in the best way the limited number of minds able to devote themselves to it, then the above defects, though serious, might be forgiven. The merits might be considered to outweigh the demerits. But the most enthusiastic Western admirers of the Chinese character acknowledge that to learn to read, and especially to write it well, is a strain upon memory that stultifies the powers of thought. The years of droning over meaningless forms are followed by a decade of committing to memory poems and essays by the hundred. Such a system is as unscientific as the Chinese therapeutics. It violates every accepted principle of pedagogics. This fact is unconsciously recognized by the Chinese themselves in the common description of a certain class of their best scholars that they have "read themselves stupid." How can China reasonably hope to gain and hold her rightful place in the race of the nations in this scientific age while bound by a system that of necessity forces her scholars through a course of mental gymnastics that develops but one faculty, and that by no means the most essential one, memory? As well train for a running contest by lifting heavy weights. True Dr. Martin and others have done much to improve upon the old native methods of "mental infanticide," but the task of learning to read is at best very long and difficult, and while learning, the mind of the pupil is being dwarfed in its powers of originality. But the committing of countless pages



of ancient models of style must still be done in the old way; and this seems to be necessary in order to learn to compose with ease and elegance in the classical. With this burden upon young China, one of two things will surely happen during the generation now beginning. Either progress in scientific learning will be exceedingly slow and superficial, or scholars who can compose in an elegant classical style will become comparatively few. Which of these two alternatives will come to pass is already foreshadowed in the experience of the schools teaching Western learning to the Chinese. It is well known that they do not turn out graduates who rank as scholars by native standards. They can read, but they cannot compose books in superior Wên-li. The rare exceptions to this rule are generally those who became proficient in Chinese before beginning their foreign education. It is reasonable then to conclude that when the pursuit of a modern education becomes the rule instead of the exception in China, what is now called Chinese scholarship will become rare, except among the old literati, relics of the age that is vanishing away.

But the old system will die hard. A powerful party, headed by the great Viceroy Chang, will fight fiercely to keep it alive. There is a real danger that in the attempt to force both the ancient and the modern education upon the rising generation young China will lose both. The ambitious acrobat that attempts to ride two horses, with one foot upon either, whose steeds have not been trained to run together, is sure to find them soon parting company, leaving him sprawling in the road. Young China will have to choose which system it will ride. They will not train together. The human mind is not so constructed. If real progress is made in mastering the modern labyrinth of discovery, invention, and research of the West, the old paths must be abandoned.

All this brings us face to face with a problem, the seriousness of which must be manifest to every thoughtful mind who assents to the soundness of the above argument. It behooves every educator of Chinese youth in Western science to recognize this problem early, for he will have to face it sooner or later. The new education he is giving to Chinese young men is depriving them of the power of expression in the literary style of their fathers. They are acquiring valuable knowledge, but losing facility in composition. Does this statement need proof? For example, whom do the great sinologists, who are making for China a modern literature, use as amanuenses to put their work into acceptable Wên-li? Do they select them from their own former pupils? If not, why not? They are certainly better qualified to comprehend the thought than any Chinese literary graduate is likely to be. Whom do missionaries

select as personal teachers and scribes to write their important letters, communications to the officials, or articles for publication in the native newspapers and magazines? If it is replied, "We select native scholars because they are cheaper" then allow me to inquire, "Would you be so efficiently served by graduates of your schools for teaching modern science?" If so, it is not economy but extravagance to use a cheaper man in work so important. While there are no doubt exceptional cases, yet the rule is for foreigners to employ native scholars in all their literary work, because young men educated in a modern way cannot do the work required. The significance of this fact is not yet apparent to all, because the old scholarship is abundant and the new is rare. But the revolution already begun will reverse this situation in time, and what then? Will we have the spectacle of Chinese scholars of the two schools becoming partners in authorship? Or must the Chinese scientist employ a literary fellow-countryman as the foreign teacher now does? Let not the apparent absurdity of the picture blind us to the fact that the road modern educationists are now traveling in China is certainly leading in that direction. To follow this path to its logical conclusion will be fatal to the development of the mind of the nation. It is furnishing information only. It is making cisterns instead of digging wells. Unless the mind produces as well as receives, stagnation of thought is inevitable. Soon it becomes incapable of absorbing and assimilating new information. Such education cannot reach the lofty heights. Like the bird with a broken wing, it cannot soar.

*(To be concluded.)*

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### *China.*

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Faint not, O servants, brave and true,  
Because the Master calleth you  
To follow with the faithful few,  
Who bear His cross.

His cross, with all its shame and pain,  
Ye lift on high; nor heed the strain  
Of heart and life, but count it gain  
To lose for Christ.

"For Christ!" This battle-clarion rings  
On earth, in heaven, in hell; it brings  
Comfort to you, but terror flings  
Among Christ's foes.

Christ's foes may triumph for a time,  
 Furious with rage, and steeped in crime ;  
 Their hellish might 'gainst Love sublime  
 Can ne'er prevail.

Prevail? Nay, Love must vanquish hate,  
 Peace rule o'er strife, because the gate  
 To Calvary's lone and awful fate  
 Was passed by One,

Who pardoned man's insensate ire ;  
 Who, in His mortal anguish dire,  
 Cursed not, but blessed ; and in that fire,  
 Man's sin consumes :

Consumes, and leaves its victim free,  
 Cleansed, redeemed ; But only ye,  
 Who suffer with your Lord, shall be  
 Most fully blest.

Blest that "with Christ," your strength and stay,  
 Ye tread the sacrificial way,  
 Dying for men : and in the day  
 Of victory,

Victory o'er death, and sin's dark stain  
 Ye, too, triumphant over pain,  
 Radiant in joy, "with Christ," shall reign,  
 Conquerors through love.

M. Q. M.

## Educational Department.

REV. J. A. SILSBY, *Editor*.

Conducted in the interests of the "Educational Association of China."

### *Answers to Circular in Regard to School Books.*

BY REV. A. P. PARKER, D.D.

**I**N the fall of 1899 I sent out a number of copies of the following circular letter to the members of the Educational Association. In the course of the months following a number of replies came to hand. It was my intention to have summarised these replies and send the results to the RECORDER for publication. The Boxer outbreak in the north last summer so dislocated all educational work as to render it useless, for the time being, to enter into

any discussion with regard to the preparation and publication of more school books. But now, after so long time of waiting, the prospects for peace and settled government seem to be brightening, and it is well for us to take stock of the situation and make plans to meet the new *régime* that is coming upon the country.

The information given and the views expressed in the replies to the circular letter, while they are now more than a year old, are still full of interest, and their publication at this time will, I think, be very helpful to many who are engaged in missionary educational work in China.

*To the Members of the Educational Association of China and others,*

DEAR FRIENDS: The reports made at the recent Triennial Meeting show that the number of new books produced under the auspices of the Association during the past three years has been very much smaller than was to be expected, only two works having been passed by the Publication Committee and published during that time.

It is not quite clear as to what is the cause of this meagre output of books, though no doubt several causes have combined to produce the result. Perhaps one cause has been the fact that as books are now selling rapidly and are consequently worth considerable money in the market, authors have been disposed to print their books at their own expense so as to have all the profits from the sales of the books. However this may be, the Association took action, at the recent Triennial Meeting, looking toward remedying any difficulty that may exist at this point by authorising the Executive Committee to make contracts with authors on such terms as may be agreed upon in each particular case.

In view of these facts it seems desirable that I should forward to you this circular letter, making inquiries, as below, in order to elicit such information as may be helpful in an effort to extend our work in this direction. Will you kindly make such replies to these inquiries as you may be able and forward the same to me at your earliest convenience:—

1. Are you now engaged in translating or writing any school book in Chinese, and if so, what? When will it probably be completed? Will you give it to the Association for publication, and if so, on what terms? gift? sale of manuscript? or royalty on sales?

2. Have you felt the need for any school or text book not yet published, and if so, what?—mathematics, science, theology, pedagogy, English, general information, etc., etc.

3. Whom would you recommend as a suitable person or persons to ask to prepare such a book or books as you think are still needed for schools in China?

4. Do you know of any one now engaged in preparing one or more school books? If so, please give name and address.

5. Would you favor the establishment of an educational magazine in Chinese? If so, would you prefer a weekly or a monthly? What number of copies would you probably subscribe for at, say, fifty cents a year for a monthly, or one dollar a year for a weekly?

Yours fraternally,

A. P. PARKER, *General Editor.*

The following summary of the replies to the circular has been kindly made out by the Editor of the Educational Department:—

BOOKS IN PREPARATION.

The answers received to the first enquiry showed that there is considerable activity in this department of educational work.

Dr. Geo. A. Stuart reported that he was translating Foster's *Physiology for Beginners* and has also been compiling a small work on *Elementary Biology*. He and his co-laborers have also been working on the preparation of a *Political Geography* and have been translating and revising Wentworth's *Grammar and School Arithmetic*, adapting it to the needs of the Chinese.

Rev. W. M. Hayes, D.D., reported that he had a book on *Mineralogy and Blow-pipe Analysis* in course of preparation.

Dr. F. L. Hawks-Pott has been working on a school edition of the *Chinese Classics*, and, in conjunction with Mr. F. C. Cooper, is preparing a text-book of *Geology*.

Rev. J. C. Ferguson has been revising his *Chemistry*.

Rev. E. F. Tatum has translated the *Primer and First Reader* of the *Indian Series* into Shanghai vernacular.

A Chinese teacher has translated Peter Parley's *History* into Chinese, and several other Chinese are reported as being at work preparing school books.

Dr. J. M. W. Farnham reported a work on *Zoology*.

Rev. E. T. Williams wrote as follows:—

"I must apologize for long delay in answering your circular regarding books for the Educational Association. The books which I am translating are for the use of the Chinese government, but will, no doubt, many of them, be used in the government schools, if ever established.

Of course there are government schools now, and indeed the Peking University has sent for samples. But most of the books produced here are of a more or less technical character, and the demand for them, I fear, will be rather small for some time to come. However there are a few exceptions I hope. You probably have our catalogue, issued some years ago.

The books translated since I came here are:—

"Kerosene; its Production, Transportation, and Uses."

"A History of the United States," compiled by myself to complete a series begun here some years ago.

"The Soil," by Professor King of the Wisconsin University.

"Practical Agriculture," by Professor Tanner of England.

"Wireless Telegraphy," a brief account of Marconi's invention.

"State Education in Japan," a translation of Mr. Lewis' paper on the subject read before the China Branch R. A. S.

The last is the only one out of the printer's hands. Besides the above I have brought up to date two brief histories: one of Russia, the other of France, and am more than half-way through Green's *History of the English People*, whose translation was begun by Mr. James.

Mrs. Williams asks me to say for her that she is preparing a series of Geographical Readers, and has completed that on China.

#### NEEDED BOOKS.

As to books needed, the following suggestions were received:—

“A General History, simple and yet full enough to be suitable for our girls’ boarding-schools.” Another calls for a “School History of China.”

“A Course of Study in Chinese Classics:—Some selections that would give sufficient training in Chinese composition and a general knowledge of the classics without involving the expenditure of time generally given to them.”

“A good Geography;” “a good Political or Descriptive Geography on the plan of Redway or other first-class American Geographies, but especially prepared for China and the Far East;” “a Geography in the Shanghai vernacular with maps;” “a practical Geographical Reader, or World Reader, printed in *easy Wên-li*.” The need of a good geography seems to be most urgent.\* Mrs. A. P. Parker’s name is suggested as a suitable person to prepare a geography in *Wên-li* and Dr. Mary Gale to prepare one in Shanghai colloquial.

There are two calls for a good book on Pedagogy, and one suggests that Rev. I. T. Headland is the one to prepare it.

#### EDUCATIONAL MAGAZINE IN CHINESE.

There does not seem to be a general demand for this, and the total number of copies spoken for is less than fifty. Says one: “Not unless we have some one of sufficient leisure to devote much time to it.” “I fear it would be too heavy a tax on the time of a few,” says another. Others favor it, and think it would be a valuable help.

#### A LOCAL EDUCATIONAL ASSOCIATION.

Rev. O. F. Wisner writes:—

“I have delayed answering your circular letter until after a preliminary meeting which we held to-day, looking towards the establishing of a local Educational Association, hoping that I might be able to gather some more general information for you. In that I can say I have only partially succeeded. I will now give you in my answers to your questions the benefit of what I have heard from other teachers as well as what I have myself experienced. I will follow your numerals in my replies:—

(1). I am not at present engaged on any school book in Chinese, but am likely to be drawn into that kind of work just as soon as I can be relieved from the mechanical drudgery of building, or even sooner, and will then communicate with you about disposition of manuscript.

\* Mrs. Parker has a primary geography already in manuscript, and as soon as illustrations can be prepared it will be published.

(2). Yes. Good English-Chinese Grammar and phrase book ; Geography ; Graded Readers in Chinese (literary, scientific, historical, religious) for all the grades from primary up ; good graded series of copy-books. Then the question recurs to me continually what is the best course of Chinese literature for our schools, especially for teachers, preachers, and doctors, and where are we to get the books ? I should very much like to know what Mr. Ferguson has been able to do to answer these queries.

(3). I know of no one at present.

(4). The meeting to-day favored the establishing of a monthly educational magazine with departments that would make it interesting to both teachers and pupils. The difficulty will be that most of the teachers, especially of the girls' schools, are not trained to take up with any methods making a draft on their ingenuity. Still there are some who would be benefitted. I should think twenty or thirty copies could be placed here."

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### *Scientific Terminology.*

The work of the Nomenclature Committee of the China Medical Missionary Association is not final, as their complete report, including the terms they have adopted, has to be presented to the members of the Association. This will be done by printing the report and sending a copy of it to each of the members. It will then be open for criticism, suggestion, revision, correction, adoption, or rejection. In preparing the lists very much labor was expended by the members of the committee and by others. Months of careful, painstaking research had been put upon this subject by such men as Porter, Whitney, Cousland, and others on the committee, and by Morly and Wan outside of the committee. Then the committee met at Shanghai, and for a period of six weeks worked almost day and night, going over the lists term by term, and giving everything suggested most careful consideration. In this time they only succeeded in finishing the anatomical, physiological, and pharmacological lists, with a few histological and embryological terms that seemed specially important. In the main, the committee felt satisfied with the progress made, since the terms decided upon are really basal terms, and with these settled the remaining lists will be the more easily arranged. It is to be hoped that the Association will adopt the committee's report, at least tentatively, as a working basis for a new set of text-books, as these are badly needed at once. After all, the only test of the usability of a term is use.

All through its work the committee was constantly perplexed by the indefiniteness, not to say the incorrectness, of Chinese ideas on anatomy and pathology. It seemed sometimes better to take an



absolutely new term than to use an old one around which had grown a vast amount of scientific error. It seemed reasonable to suppose that the pupil would be able to learn the new term in less time than it would take him to unlearn and relearn the old. However, the committee was not at all inclined to change simply for the sake of change, and if it is found that the lists contain a surprisingly large number of new terms, it is only because either there formerly was no such term in Chinese, or the committee unanimously agreed that the old term was not suitable.

In the selection of new terms the committee was guided by the following principles: 1. Avoid transliteration. 2. By preference translate the foreign term, not etymologically, but by its definition as given by the latest and best authorities. 3. Where common characters are unavailable select unusual or obsolete characters from Kang Hsi's dictionary (*a*) with a meaning, either from former usage or from its composition, that will approximate that of the term to be translated, (*b*) providing that its meaning is not antagonistic to the thought to be expressed, or (*c*) if it has no particular meaning, and its composition would be an aid in understanding its new definition, then it may be used. 4. Where no available character is found, and after every other expedient has been exhausted, coin a term. 5. It is desirable to systemize terms as far as possible, and in the Chinese this is readily done by arranging them under some significant character. The most notable places in which the committee followed this latter plan was in naming the bones and the parts of the circulatory system. In the former case all the bones of the head have the 181st radical (眞), those of the hand the 64th (手), those of the foot the 157th (足), while those of the trunk and limbs have the bone radical (骨). In the circulatory system all of the parts, including the lymph and lymphatics, have the blood radicle. We may give this latter list here, as it is a short one, as illustrative of the value of this plan: Heart, 心; auricle, 竇; ventricle, 竇; artery, 脈; capillary, 絛; vein, 孟; lymph, 盪; lymphatic vessel, 盪管; lymphatic nodule, 盪椰.

Most noticeable among the coined terms are the following: Tissue, 腠; cell, 脉; gland, 腺; uterus, 孳. Probably the most important change was in the character used for nerve (系 for 筋). Many terms which seemed to the committee to be unsuitable (as, for instance, 節 for joint) were left unchanged, because, notwithstanding their wide range of meaning, they seem to be used by the Chinese very specifically already. So the committee cannot be said to have been too radical.

GEO. A. STUART.

*Notes.*

REV. W. M. HAYES, D.D., President of the Têngchow College, has been invited by Governor Yuan, of Shantung, to a conference concerning educational reforms which the Governor desires to inaugurate at an early day. Governor Yuan, we may be sure, received some excellent advice from Dr. Hayes, and we trust that the future will show that he has profited by it.

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The third Wednesday in next May—less than a year hence—is the date of the next Triennial Meeting of the Educational Association of China. We trust that our educationists will be making a note of the good ideas which come to them, and will help to make our next meeting the best we have yet had.

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Mr. Wisner's letter in this number of the RECORDER suggests a matter that might be very helpful to our educational interests. Local associations are needed to supplement the work of the national association. In some respects, these local associations will be found of more practical benefit than the national one. Our friends in the south have many good ideas which we trust they will bring to our notice in the RECORDER and at our next Triennial Meeting.

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A correspondent of the *North-China Daily News* says that Prince Ch'ing thinks the re-establishment of the Imperial University ought to take place as soon as possible, and he has already officially asked the President, the Rev. W. A. P. Martin, D.D., LL.D., to inform the various professors that their services will soon be again required. "It is interesting to learn that Dr. Martin has sent in a strong letter urging the reconstruction of the university without delay, and for these reasons: (1). The speedy re-establishment of such an institution would be a proof that the nation is bent on reform. (2). An educational enterprise of the kind would quiet anxieties in the public mind and have a good moral effect. (3). There is an urgent demand for the kind of men the institute would supply."

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We learn from the *Daily News* that the "Tung Wên Shu-yuan," which was recently constructed near the Kiangnan Arsenal, Shanghai, under the auspices of the Japano-Chinese Oriental Association, is to be opened in a few days, and that eighty Japanese students have arrived from Japan to pursue their studies in this institution.

A teacher asks: "What school journal can I take that will help me in my work of teaching. The educational periodicals published in the home land are not adapted to our work in China?" Well, it is our desire to make the Educational Department of the RECORDER a medium for the exchange of helpful ideas, and we hope that every wide-awake teacher will both take the RECORDER and contribute to its pages just such notes and articles as shall meet the needs of the enquirer quoted above.

Viceroy Chang Chih-tung is not at all pleased with a number of students whom he sent to Japan two or three years ago, and who have imbibed advanced views in regard to reform. The *Universal Gazette* says that his promises of harsh treatment have met with a remonstrance from H. E. T'ao Mu, who has sent the following message to Viceroy Chang in their behalf:—

"These students are still young, therefore full of youthful fire and enthusiasm for what they consider should be done for the welfare of their country. I think it is far wiser, therefore, to give them scope and encouragement in their ambition to do good to their native land rather than to obstruct and harshly oppose these youths."

It becomes more and more evident that the students who are being educated in schools where "Western learning" supplements the Chinese classics, are coming to the front in the reform movement. They are to be leaders in the new China, and nothing can stop this movement, which is rolling on with increasing momentum.

## Correspondence.

CHINA MISSIONARY ALLIANCE,  
To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As the labours of the representative committee appointed last year to consider the formation of a China Missionary Alliance and to take the necessary steps are now drawing to a close, it is thought that an account of the manner in which their work has been received by the missionary constituency will be of interest to your readers.

It will be remembered that the proposed Constitution and By-Laws, together with a 'Statement by Protestant Missionaries on the Present

Crisis,' received the consent of a public meeting of missionaries held in Shanghai on January the 28th last. This meeting authorized the committee to place their work before all missionaries in China who could be communicated with, asking for a vote of sanction or disapproval and to take action in accordance with the will of the majority. The committee was also authorized to publish the 'Statement' when it should have received the same popular sanction. Failing such sanction no action might be taken.

It is only recently that this committee has been able to consider

the voting returns. At its last meeting these returns, so far as they were then complete, were discussed, and it was unanimously decided that the large number of the votes returned and the preponderating majority in favour of both the formation of the Alliance and the publication of the Statement fully warranted such action being taken as expressive of the will of the Protestant missionaries of China. Returns are every day coming in, but already more than sixty of the chief centres have been heard from, and in almost every case the reply is of full approval. Votes have come from North China, the great ports of the south and the riverine ports, as well as from many small inland stations. These returns show a majority of nine-tenths of the whole vote. With but one regretted exception representatives of every society at work in China have enrolled themselves as members of this Alliance. It has been a joy to the members of this committee to observe in the catholicity

of the response a justification and reward of their efforts and a proof that the Alliance will supply a long felt need.

The publication of the 'Statement' in America, Great Britain and her colonies, and Germany is now being arranged for. As soon as possible the Shanghai branch of the C. M. A. will meet for the election of its Executive Committee, to whom the present committee will then hand on its records, votes, lists of members, and the many suggestions it has received during the period of its existence.

The work, however, is far from complete. The voting lists are still open and many returns from inland centres are awaited. Members should be urged to enrol, and new names, together with any enquiries, will be gladly received by me.

I am, Dear Sir,

Yours truly,

W. NELSON BITTON.

LONDON MISSION,

Shanghai, May 28th, 1901.

## Our Book Table.

We acknowledge the receipt of the Imperial Postal Guide, in Chinese, for year 1901, which contains useful information in regard to postal rates, by the Chinese Imperial Post Office, to all countries. It can be had at any of the Chinese Post Offices for ten cents.

The May number of the *Kiao-pao*, or *Christian Advocate*, edited by Dr. Y. J. Allen, has an excellent portrait of Bishop Wilson, who has recently left China for the U. S. A. Dr. Allen has also gone for a short visit to the U. S., and during his absence Rev. W. B. Burke will have charge of the editorial work.

We have received a copy of *Magnificat* and *Nunc Dimittis*, in the

key of F, by Edward Bunnett, arranged for Chinese voices. Price twenty-five cents. For sale at the Mission Press, Shanghai. One who has used it says: "We find the boys and girls learn it easily and like it." It is in the line of teaching the Chinese better things in the way of music, and while it is above the ordinary congregation in China, yet in boarding-schools it may be made a means of inspiring with higher ideals.

English and Chinese Complete Letter Writer and Guide to the Writing of Private, Commercial, and Official Documents. By the Commercial Press Book Depot. Shanghai. For sale at the Mission Press. Price. 25 cts.

This is one more of the books which the Commercial Press has

prepared for the use of Chinese wishing to learn English, and will be a great help, more particularly by way of illustration and example. It contains 188 pages, and is fairly well printed, but the binding is scarcely what it ought to be for a book of this class. We note that a few pages have been inserted upside down, which we hope will be remedied in future editions.

"Illustrious Chinese Christians."

A volume, with the above title, is in course of preparation. It will be a collection of brief sketch-lives of some (or all) of China's most illustrious (not *famous*) Christians. Several of these lives are already completed. Others are being prepared. This note is not addressed to those who are preparing such sketches. Such will understand that they are doing as was requested. The co-operation of the brethren has been generous and almost unanimous.

But lest some worthy brethren should be omitted from the list (which we hope to have satisfactorily complete), will those who read this notice, *and who are not already preparing sketch-lives*, please let me know *at once* of any native Christians who should be included in a list of the illustrious Christians of China. If possible, also, indicate some one who might prepare a brief sketch of same.

Let us have such a group of "lives" as shall be a help and inspiration to all who love and serve the Master.

Fraternally yours,  
W. F. BENTLEY.

A History of Chinese Literature, by Herbert A. Giles, M.A., LL.D. London, William Heineman.

Mr. Giles is indefatigable in his literary work on the Chinese language, and this new book of 456 pages is no mean addition to what he has already accomplished. While

we suppose it is still true that there is no royal road to learning, yet a production like this reveals to us a great deal, presented in pleasing dress, which otherwise would have been inaccessible to most. Hitherto we have been dependent on Wylie's Notes on Chinese Literature for whatever we wished to know about the great storehouse of Chinese lore, unless one was able to delve for himself. Mr. Giles's work, however, is different, devoting much more space to translation, "thus enabling the author," as he remarks, "to speak for himself." In the Biographical Note at the end of the book he makes an appreciative reference to Wylie's Notes, but what shall we say of his statement that the CHINESE RECORDER "is now published every two months at Shanghai!"

Mr. Giles begins with the "legendary ages," B.C. 600-200 and brings the History right down to A.D. 1900. It is a book that every missionary ought to have, as he can thereby acquaint himself with much of the Chinese literature which, unless he be a sinologue, he would otherwise have to forego. F.

*Shall the Missionary Go?* by Rev. J. C. Garritt, Hangchow. Reprinted from the *Shanghai Mercury*. For sale at the *Mercury* office, and at the Presbyterian Mission Press. Price 20 cents.

In answering the above question Mr. Garritt gives a fairminded consideration and reply to many recent criticisms against missionaries and missionary work in China, and incidentally gives much valuable information.

The classification of criticisms and their authors will be valuable to home readers. They learn that fair criticism is welcomed by the missionary and will be on their guard against the "hearsay" and prejudiced critic. With an appreciation of the true value of criticism there will be less tendency to note the recriminating, injurious, and

palpably prejudiced opinions, and a greater desire to learn that which is truly fair and helpfully constructive.

The valuable information to which we referred above is not confined to the enumeration and explanation of the causes of the cataclysm of last year, but includes particulars of the results of missionary effort in China, the character of the Chinese converts, and the manner in which the missionary lives and works. With regard to this latter we have the missionary

represented in his relations to the native Christians, to the home and Chinese governments, to his or her Board, to fellow-workers and neighbors; and also his attitude to native religions and beliefs, commerce, litigation, etc.

We feel sure that the distribution of this pamphlet will have a good result, and wish it could have been issued in a form more readable and permanent than can possibly be obtained in a double-columned newspaper reprint. G. M.

### *In Preparation.*

Editor: D. MACGILLIVRAY, 53 Range Road, Shanghai.

In this department we propose to print a list of books in preparation, so as to obviate needless duplication of effort. Authors and translators are respectfully requested to inform this department of the works they have in preparation. All who have such work in view are cordially invited to communicate with the Editor.

#### LIST.

Wylie's History of the Reformation... Miss Howe  
Spirit of Christ ... D. MacGillivray.  
History of the Sufferings of the Chinese Church, 1900... D. MacGillivray.  
Greatest Thing in the World ... Dr. Goodrich.

Vinet's Pastoral Theology ... J. C. Garritt.  
List of Proper Names... J. E. Darroch.  
Life of Moody ... Mrs. Richard.  
Pastoral Theology and Homiletics ... F. Ohlinger.  
Gibberne's Sun, Moon, and Stars ... W. G. Walshe.  
Uhlmann's Conflict of Christianity with Heathenism ... F. Ohlinger.  
Thanksgiving Ann ... Mrs. G. Fitch.  
Chinese History Epitome ... P. W. Pitcher.  
Machinery of Life ... Dr. G. Stewart.  
Germ of Life ...  
Harmony of the Gospels H. W. Luce.  
Fry's Geography ... Mrs. Parker.  
Tyler's Anthropology... T. Richard.  
Hundred Greatest Men. ...  
Mary Lyon ... Miss Emerson.  
Lives and Words of the American Presidents. W. P. Bentley.

### Editorial Comment.

WE have taken the liberty of reprinting in our Missionary News department the long and very interesting letter sent by Dr. Griffith John to the *N.-C. Daily News*. Our readers must rejoice with us in the good news therein recorded of the opening of Hunan. As Dr. John's visit to Siang-tan was evidently a brief one it may be well to mention how the like good news

may be reported with regard to the work of the American Presbyterian Mission which has been carried on in Hunan since 1894. Rev. W. H. Lingle is at work in Siang-tan, twenty-five miles from Chang-sha, and in his private letters, writes of satisfactory official calls, friendly attitude of the people, interesting gatherings for preaching and hearing the gospel, and young men studying with

him in the evening. He had an offer of property in Chang-sha, worth about \$10,000, as a gift if he would receive the owner as a member of the church! Of course there were complicated motives, and, needless to say, Mr. Lingle did not wish the property. Mr. Y. C. Chang, of the Alliance Mission, writing from Chang-sha, speaks very cordially of the kindly attitude of the officials.

\* \* \*

MORE than once Dr. John refers to the great change which has come over the official mind since the recent troubles, and refers to the influences which have been at work. In a letter to the *N.-C. Daily News* Mrs. Timothy Richard, in supplementing Dr. John's information, says: "I suppose Dr. John took for granted, and so did not specially mention what everybody knew already, viz., that the publications of the Society for the Diffusion of Christian and General Knowledge was one of the chief factors that has brought about the remarkable change in that province, from being the most fiercely anti-foreign to being the most progressive and pro-foreign." Further on she refers to the great demand for the above Society's publications in the capital of Hunan; and we cannot but feel that the study of these periodicals and books have done much to remove anti-foreign prejudice. It was mentioned at the time how much of the demand for S. D. K. publications was due to the Provincial Examiner, Kiang Piao, introducing such subjects to the students as would require

them to study works on Western politics and history and the applied sciences.

\* \* \*

IN this connection it will be of interest to quote a Peking telegram of 30th April to the *N.-C. Daily News*, saying that "the Peace Plenipotentiaries, Prince Ching and Li Hung-chang, have asked the British Minister to request the Rev. Timothy Richard, of Shanghai, to proceed to Shansi and settle all the cases there." Preceding this telegram Mr. Richard received two urgent telegrams from the Governor of Shansi. In the course of his journey north there have been further indications of the esteem in which Mr. Richard is held and the unique opportunities he has of enabling those most interested to view difficult national problems from a Christian standpoint. On board the *Hsin-chi*, on the evening of his departure, the editors of three native newspapers called on Mr. Richard and chatted with him until near midnight. He has had long and interesting talks with Sir Robert Hart, General Stewart, and members of the Legation staff, also with Prince Sü, of whose 'Fu' so much was heard during and after the siege. The interview with Li Hung-chang lasted one and a half hours; Chow Fu, the Taotai of Chihli, taking part.

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WE would draw the attention of our readers to the letter inserted as a leaflet in this number of the RECORDER, intimating the commencement of definite Rescue work in Shanghai. We



trust that the appeal for prayerful sympathy and financial help will evoke a hearty and sufficient response. Many of our readers, in their lengthy and enforced stay in Shanghai during the recent troubles, must have been made painfully aware of the necessity for, and importance of, such a work.

\* \* \*

POSSIBLY the work just being entered upon may be considered Utopian, and in this connection it may be well to recall what John Ruskin says in his *Lectures on Architecture and Painting*: "Quixotism or Utopianism: that is another of the devil's pet words. I believe the quiet admission which we are all of us so ready to make, that, because things have long been wrong, it is impossible they should ever be right, is one of the most fatal sources of misery and crime from which this world suffers." . . . "It is very Utopian to hope for the entire doing away with drunkenness and misery out of the Canongate; but the Utopianism is not our business—the *work* is. It is Utopian to hope to give every child in this kingdom the knowledge of God from its youth; but the Utopianism is not our business—the *work* is."

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REV. C. LEAMAN, writing from Nanking, tells us of a prayer meeting being started in that city "for the special and only

purpose of praying for the kingdom [of China.]" It is held every Saturday afternoon at three o'clock, and he asks us to mention the matter to our readers and missionary prayer meetings, so that mention may be made to the native brethren and sisters to appoint a regular meeting as frequently as possible, to pray for their own kingdom that it may be restored and the peace and prosperity of the church secured.

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FROM the *Christian Intelligencer*, New York, we learn of the death, on February 27th last, of Rev. L. W. Kip, D.D., late of the Reformed Mission, Amoy. Dr. Kip sailed for China forty years ago next June, and was associated for years with Talmage and Doty, the fathers of the Reformed Mission in Amoy. His labors, while varied, were chiefly evangelistic; much of his time being spent touring with his native helpers, preaching the gospel in the towns and villages. "About two years ago he came home, worn out, not so much in body as in mind. Memory first and then the other faculties grew weaker and failed altogether. The cloud upon his intellect deepened steadily in spite of all that could be done for him. At length the end came painlessly, the day broke, and the shadows fled away." We hope to have a fuller sketch of Dr. Kip's life later on.



## Missionary News.

### *The Opening of Hunan.*

I have just paid another visit to Hunan, accompanied by my colleague, Mr. Sparham. Being our first visit since the troubles of last year, many of your readers will be interested to know how it fared with us on the way and what is the present state of things in that province. We left Hankow on the 25th ult. and returned on the 12th inst. At Yo-chou we were joined by Mr. Greig, the senior representative of the London Missionary Society at that city. We crossed the Tung-ting Lake and ascended the Siang as far as Hêng-chou, a distance from Hankow of about 450 English miles. We called at Chang-sha, Siang-tan, and Heng-shan on the way. The round trip is about 920 English miles, and we did it in less than eighteen days. We went to Chang-sha by one of the ordinary steamboats running between Hankow and that city. At Chang-sha the Hunan governor, Yü Lien-san, was kind enough to lend us his steam launch, the *Siang-fan*, which took us up to Hêng-chou and back again all the way to Hankow. The governor would not have done this a year ago. The fact of his doing it now shows what a tremendous change has come over the official mind in these parts since the recent troubles. The kindness of the governor on this occasion enabled us to accomplish in a little over two weeks what might otherwise have taken us six or seven weeks.

I expected good times on this journey, and I have not been disappointed. We have had good times—times far exceeding my most sanguine expectations. Of all my visits to Hunan this has been, in most respects, by far the most interesting. At every place

we were received most cordially by all the officials, both higher and lower. At Chang-sha we called on the governor, and he received us with every demonstration of respect. Taotai Tsai, the official in charge of foreign affairs in Hunan, treated us with marked friendship. He gave us an excellent feast, and we spent hours together conversing in the most familiar manner on all matters connected with the well-being of the empire and especially of Hunan. It was a real joy to visit Chang-sha this time. The old opposition is dead, and the city is open. We walked up and down its streets as we do the streets of Hankow—with the same freedom and the same sense of safety. We met with nothing but civility everywhere and from all parties. Private gentlemen invited us into their houses, and there we sat chatting and sipping tea, with the delightful sense of being quite at home with our Chang-sha friends. We called at the house bought by us two years ago, but actually handed over to us only two or three months since, and found that a part of it had been turned into a chapel and that public preaching was carried on in it for hours every day. The two native brethren in charge are good and earnest men, and have the respect of both the officials and people. They are working hard, and have already gathered a small congregation of believers around them. We had the pleasure of seeing some of these men and were much struck with their respectable appearance. It remains to be seen whether they are sincere. Time alone can show that. We would have preached at the chapel; but the congregation was too large for the building, so we moved on and came to an empty space in front of the principal temple in

that part of the city. Here we stood on benches provided for us by some of the neighbors and preached to a large congregation. The people listened well and behaved themselves admirably, and we came to the conclusion that the people of Chang-sha are as ripe for the gospel as the people of Hankow, or of any other city in Hupeh. There is no difficulty now in purchasing property for missionary purposes in the city. The people would be glad to sell, and the officials are not at present in a mood to object. The Roman Catholics have just bought a large piece of land outside the city, on which they intend to build without delay. One of the officials told me just before leaving that he would be glad if a missionary of the London Missionary Society would come at once and live in Chang-sha. He mentioned Mr. Greig's name in particular and said that he would be the very man for the post. Such is the present state of things in Chang-sha, and nothing could be more satisfactory. I have always maintained that our difficulties in Hunan sprang from official opposition, and that what kept us out of Chang-sha was an official sentiment. The facts that I have just given show conclusively that such has been the case. Our difficulties have never been with the people, but with the governing classes. So far as the people are concerned there is no reason why Chang-sha should not be made an open port at once. There are thousands upon thousands in Chang-sha who would hail the event with unfeigned delight. If the free navigation of the inland waters is to be included in the terms of settlement, why should not Chang-sha or Siang-tan, or both, be thrown open to foreign commerce, and why should not foreign merchants have their lines of steamers running up and down

important cities? There are about a dozen native-owned steamers running on this line now, and I have been told that they pay very well. The passenger traffic is very large and growing fast. As to water there seems to be plenty of it for light draught steamers for seven or eight months of the year. On our way up we had nowhere, between Yo-chou and Siang-tan, less than twenty-one feet.

We spent a night at Siang-tan and found everything perfectly quiet there. Our friend Li Hung-pin, the naval officer in charge of all the gunboats at Siang-tan, insisted on our becoming his guests during our stay at the place, so we spent the night at his house. We found him living in a large and beautifully-furnished house. Mr. Li is a man of taste, very fond of flowers and pictures. He is also a well-informed man and a capital talker. He is a perfect gentleman and a delightful host. He did all in his power to make our stay with him a pleasant one, and succeeded admirably. During the troubles of last year he showed himself a real friend to the mission and the Christians. But for him, our house at Siang-tan would have been destroyed, and the converts would have fared much worse than they did. We owe him much as a mission, and it was a great pleasure to meet him at his own home and to be able to thank him in person. We saw many of the converts and were delighted to find them so happy and bright. Several candidates for church membership came before us, but we deemed it advisable to put their baptism off to our next visit, which will be in the autumn if all goes well. We went to see our own house, which was bought by us just two years since, and in which Christian work has been carried on ever since. It is a very large house, and is now going through a process of renovation.

The work that is being done on it astonished us for its thoroughness and beauty. When the work is completed we shall have in Siang-tan a beautiful chapel for daily preaching and Sunday services and a fairly good dwelling-house for the missionary.

At Heng-chou there was a wonderful display of pomp and ceremony on our arrival and departure. It was not much to our taste, neither had we anything to do with the getting up of it. It was, I suppose, the official way of showing the respect to us and of impressing the imagination of the people. We called on the officials and they called on us, and our intercourse was of the most friendly character. All expressed their deep regret for the riots of last year and their sense of indebtedness to us for the kindness we had shown in the settlement of our difficulties. In asking only Tls. 16,000 indemnity we have, they said, shown ourselves to be true friends to the officials and people. The Taotai, the prefect, and the two district magistrates gave us a magnificent feast at the Taotai's yamên. The underlings of the Ching-chüan yamên insisted upon sending in another feast. Two of the military officials gave us another. The Christians, of course, were not going to be beaten by the heathen, so they sent in feast after feast. It looked as if they were bent on killing us with kindness, and we told them so. We protested, but for a time to little purpose. When at last they saw that we could indulge in no more feasting, they began to pour in presents in the shape of fowls, duck, eggs, ham, etc. And there was no alternative but to take all the good things sent in. To take from one and not to take from the other would have been a grave offence. "You must," they would say, "allow us to show our gratitude and good will."

We moved freely among the people of Hêng-chou, and were received everywhere with every mark of respect. There was not a black look to be seen anywhere, nor any angry word to be heard. It was interesting to visit the spot on which our chapel stood before its demolition in July last. There we found the bare ground and nothing else. There was not a brick to be seen; the whole building had been completely destroyed, and everything in the shape of materials had been carted away. At Heng-shan we found the same state of things; and we were told that such was the state of things at all our missionary stations in the Hêng-chou prefecture. The London Missionary Society had in the prefecture between twenty and thirty places of worship. All, without a single exception, were utterly destroyed last year. Orders, however, have been given to start the work of rebuilding, and we are hoping to see all our buildings up again before the close of next year. Our chapel and dwelling houses at Hêng-chou will, I trust, be up before the close of this year.

On this visit we saw a great deal of the city. The whole city was open to our inspection, and we made the best use we could of our opportunity. We were struck with its size and population, being much larger in both respects than we expected to find it. We estimated the population at not less than 200,000. Looked at from a missionary point of view, it is a splendid centre, and its importance cannot be overestimated. The work of the London Missionary Society in the prefecture is even now a truly great work. The prefecture consists of seven districts or counties, and we have an important work going on in six out of the seven. And I may add that the London Missionary Society is the only Protestant society that has

had any work in the prefecture so far. It is to be hoped that other societies will soon begin to turn their thoughts to this part of Hunan. A more inviting field Hunan does not present.

The Sunday we spent at Hêng-chou can never be forgotten. A goodly number of Christians residing in the surrounding country had heard of our arrival and came in to see us. Others came in as candidates for baptism. We had two services, at both of which Mr. Sparham, Mr. Greig, and myself preached. The service was held in the open air; there being not sufficient room for the congregation in the house. At the close of the morning service twenty-eight persons were baptised, and at the close of the afternoon service nine more were added to their number. Thus there were baptised in all thirty-seven persons on that ever memorable day.

Among those who were baptised on this occasion there is one remarkable character. Some years ago Mr. Peng was passing through a market town, about fifteen miles distant from Hêng-chou. There he made the acquaintance of a well-to-do family. Mr. Peng preached the gospel to them and gave them some books; both husband and wife seemed much interested in what they heard from Mr. Peng, especially the wife. The husband became a believer, but, being an opium smoker, has not taken an active part in propagating the truth. The wife, however, became at once an earnest propagandist. Having mastered to some extent the contents of the books she began to teach others; she turned a part of her house into a meeting-place for the believers and invited them to come and join her in Christian worship. About a hundred people have been influenced by her example and teachings, of whom nine or ten were baptised at Hêng-chou

on this occasion. When asked to whom they were indebted for their knowledge of the truth, the answer invariably was "to Mrs. Wu." They spoke of her as their teacher and of themselves as her scholars. Last year this little band of converts suffered dire persecution, but especially Mrs. Wu; her house was demolished, her business ruined, and her property stolen. Mr. Peng estimates her loss in property at about \$4,000; her life was sought by the enemy, and for four months she wandered about from place to place in a state of great destitution. Nevertheless, her heart is full of gratitude and her faith in God is as strong as ever. She told us that in the midst of trials she cherished no hatred of her enemies, no ill-will, no desire for revenge, and all the others spoke in the same way. It was very interesting to listen to their tale of suffering, and still more interesting to hear them say that they could and did forgive their enemies, and were actually praying for those at whose hands they had suffered so much. The church in China can boast, not only of heroes, but of heroines, and Mrs. Wu, of Chüan-hi-shih, ought to be known as one of the most distinguished among them.

An incident occurred before we left Hêng-chou which greatly interested us. Hêng-chou can boast of five colleges, the most famous of which is the Shih-ku-shu-yüan, or Stone-drum College. Four years ago Dr. Wolfe, the famous German traveller, made an attempt to visit this College, which attempt almost cost him his life. He was attacked by a furious mob, consisting of students and others, and compelled to beat an ignominious retreat without effecting a landing even. On this occasion, however, four of the students called on us and presented me with a pair of complimentary scrolls, accompanied with an invitation to us all to go and see the

College. We had a long talk with them, and were greatly pleased with their intelligence and friendly bearing. They told us that they would be glad if we would establish a college at Hêng-chou for the teaching of Western languages and science. At Chang-sha the students connected with certain colleges there expressed the same desire. Such is the change that has come over the students of Hunan, and I cannot think of it without wonder and deep gratitude. On our way down the river we called at Hengshan, where we had an interesting service with the converts residing at and around the city. At the close of the service twenty-five persons were baptised, making sixty-four baptisms in all in the Heng-chou prefecture on this visit. Our native evangelist in charge of the work at Hengshan told us that some of the converts in that district fell off during the persecutions of last year, but that the majority of them stood the test well. It was a great joy to see so many of them at the service and to find them all so bright and happy.

Our last night in Hunan was spent at Yo-chou with Mr. and Mrs. Greig and Dr. Peake. I was delighted to see the progress made there in every department of the work since my last visit. Before leaving Yo-chou we were compelled to sit down to one of those dreadful feasts for which Hunan is so famous. The invitation came this time from Yen Chung-chi, the Yo-chou Taotai, and we felt that we could not decline. Though we had never met before, he and I have been good friends for years. I felt anxious to see him, and he seemed equally anxious to see me. We found him very intelligent and much more communicative than most officials are disposed to be. After the feast we went on board the *Shangfan* and started at once for Hankow.

I ought not to close this letter without making some reference to the splendid service rendered by Mr. Peng Lan-seng since his return to Hêng-chou some months ago. When he arrived at the place, he found matters between the heathen and the Christians in very chaotic state. The officials were at a loss to know what to do. Mr. Peng, at their request, took matters into his own hands, and very soon everything began to assume a new complexion. Order was soon restored, and all cases of dispute were dealt with one by one. Everything is now settled, and settled in such a way as to give complete satisfaction to all parties, Christian and heathen alike. Mr. Peng's praise is in all the *yamèns*. His name is known to all and is applauded by all. The officials say that he has accomplished wonders, and that they cannot be too thankful to him for the able and conscientious way he has done his work. He was offered a blue button in recognition of the valuable services rendered by him; but he declined the gift, saying that he was a servant to Jesus Christ, and did not seek worldly honours. Peng is a remarkable man, and has already accomplished wonderful things for God in the Siang valley.

The above is only a very brief outline of our experiences on this visit to Hunan. To tell you all would require a volume. The one fact that stands out prominently in this narrative is this: Hunan is open. I have longed for many years to be able to pen that short sentence of three words, but could not do so till now. Once and again have I said during the past two or three years that Hunan was opening; but never till now have I been able to say that it was open. I can say so now, and my heart is full of joy as I do say it. I do not mean to say that we shall have no further trials in Hunan and that



the missionary after this will find Hunan a bed of roses. Nothing of the kind. Difficulties and trials are awaiting him there as in every other province. What I mean to say is that the old wall of partition which excluded him from Hunan is thrown down, and that it will be his own fault if he does not enter in and take possession.

And to what is the opening of this hitherto anti-foreign, anti-Christian province to be ascribed? It is to be ascribed to a combination of causes. The persistent attacks of the missionaries on Hunan, for the last twenty or thirty years, have had a great deal to do with the bringing around of the present state of things. Though not allowed to live in Hunan their visits to the province, as preachers and colporteurs, have been numerous during these decades. The noble work of the native colporteurs in Hunan, carried on for many years with hardly a break, has had much to do with it. The degradation of Chou Han, and the suppression of the Hunan anti-foreign literature, must be regarded as a most important factor. The China and Japan war must be taken into account in any attempt to explain the new order of things which has been setting in for some time, not only in Hunan but in every province throughout the empire. And then come, last but not least, the troubles of last year in the Hêng-chou prefecture. These have brought matters to a point and made it impossible for the higher officials to carry on their procrastinating policy any further. The following words were penned by me just four years ago: "Is it not full time to put an end to this Hunan tomfoolery? It could be done tomorrow if our Ministers were to insist on it. The opening of Hunan will take place when the official policy changes. I am not speaking of the policy of the local magis-

trates. The lower officials count for little in Hunan. I am speaking of the policy of the central government in Peking and of the higher officials in the Hunan province. 'What can we do?' said one of the local magistrates at Yo-chou. 'Let the foreign Ministers deal with the Peking government. When Peking wants Hunan opened, it will be opened, but not till then. We, the smaller officials, can do nothing.' In that remark you have the truth, the whole truth, and nothing but the truth." That is exactly what has taken place. The official policy has changed and Hunan is open. There have been many influences at work, and God has been working in and through them all, and all have been made subservient to the realisation of what we witness to-day in Hunan; but among these influences I am inclined to assign a foremost place to the troubles of last year.

Now that Hunan is open, let the missionary societies be careful as to the stamp of men they send there. Hunan needs our strongest and most cultured men. None but the wisest and best should go to Hunan. There is no room there for the weak-minded and the unspiritual.

I am, etc.,

GRIFFITH JOHN.

Hankow, 18th May.

—*N.-C. Daily News.*

Rev. S. A. Moffett, writing from Pyeng-yang, Korea, says: "We still continue to reap a rich harvest here, and to all appearance our work is gaining in strength and solidity as it also grows in extent. At our service here last Sabbath we baptized ninety-one men and women and had a congregation of over a thousand people, about 400 of whom partook of the Sacrament of the Lord's Supper. Our hearts are filled with gratitude, and we pray that nought may occur to close



the door in Korea which is now so open for the preaching of the gospel to this people."

Dr. Corbett, Chefoo, writes as follows, May 17th :—

I have lately returned from a journey of thirty-six days, visiting churches and stations in the east end of this province. Every place I found the people friendly and more willing to listen attentively than in former years. The preachers are encouraged and hopeful. The Christians have received a fair compensation for the burning of houses and robbery committed by the Boxers. I received fifty into the church on profession of faith and enrolled many inquirers. The conviction is taking hold of the people that no power can drive off foreigners, nor banish Christianity. Many say the persecution of native Christians was unjust and unreasonable and that the Boxers de-

served the severe punishment they have received.

The governor's proposal to open a new college at Chi-nan-fu, in which Western learning is to have a prominent place, and the fact that he has invited Dr. Watson M. Hayes to go as his guest to Chi-nan-fu to assist in this undertaking, is a fruitful topic of conversation among the people and is helping to turn the tide rapidly in favor of foreign influence. We cannot be too thankful for a wise and efficient governor during the past year. He has had good proclamations widely posted, and the people have learned that the governor means what he says and has the power and will to compel obedience.

### *Wanted.*

The Mission Press will pay thirty cents per copy for the "CHINESE RECORDER," issues of September, 1900, and October, 1900.

## Missionary Journal.

### MARRIAGE.

At Shanghai, May 7th, the Rev. JOHN GRIFFITH, of the C. P. M., Honan, to MARGARET A. ROGERS, of Toronto, Canada.

### BIRTHS.

At Moh-kan-shan, May 17th, the wife of the Rev. A. KENNEDY, of Dong-si, of a son.

At Soochow, May 26th, the wife of the Rev. J. A. SHIPLEY, M. E. C., S.M., of a son.

### DEATH.

At Chungking, April 19th, ARNOLD HENRY, son of Leonard and Caroline N. Wigham, F. F. M. A., aged one year.

### ARRIVALS.

#### AT SHANGHAI :

May 4th, DAVID D. MUIR, M.D., of the Scotch Presbyterian Mission, Manchuria (returning); Rev. H. JENKINS and wife, of A. B. M. U., Shao-hying (returning); Rev. J. F. HAYNER and

family, and Rev. I. T. HEADLAND, of the M. E. M., Peking (returning), from U. S. A.

May 11th, Mrs. JOHN ARCHIBALD, N. B. S. S., Hankow (returning).

May 13th, the Revs. J. H. LAUGHLIN and L. J. DAVIES, A. P. M., Shantung; Miss H. L. CORBIN, A. B. M. U., Ningpo, from U. S. A. (all returning).

May 20th, the Rev. E. BOX, L. M. S., Shanghai (returning).

May 21st, the Rev. L. W. PIERCE and family, S. B. C., Yangchow; Rev. W. H. SEARS and family, S. B. C., Ping-tu; Miss E. VON GUNTER, C. and M. A., Nan-ling-hsien (all returning), from U. S. A.

May 25th, the Rev. J. H. ROBERTS, A. B. C. F. M., Kalgan (returning).

### DEPARTURES.

#### FROM SHANGHAI :

May 6th, Miss McQUILLAN, C. I. M., for England.

May 13th, Dr. and Mrs. R. SMYTH, C. M. S., Ningpo, for England.

